Phil & Rel. J
LIBRARY
OCT 20 1942
DARTMOUTH COLLEGE

The
CHRISTIAN CENTURY

Published Weekly

God and the Future

By Edwin Ruthven Walker

Canada's Third Party

By William Henry Chamberlin

Church Union in the Making

An Editorial

No Victory Without India

An Editorial

World Government Day

By Oswald Garrison Villard

This Hush-Hush War

An Editorial

15 Cents a Copy • October 21, 1942 • Four Dollars a Year

In This Issue

EDWIN RUTHVEN WALKER

is associate professor of philosophy at the University of Colorado, Boulder, Colo. He was formerly professor of philosophy and religion at Central College, Fayette, Mo.

WILLIAM HENRY CHAMBERLIN

was for many years a foreign correspondent of the *Christian Science Monitor*, serving for long periods in Moscow, Tokyo and Paris. While in Russia he wrote *Soviet Russia, The Soviet Planned Economic Order, Russia's Iron Age* and his famous two-volume history of *The Russian Revolution.* Later he wrote *Collectivism —A False Utopia, Japan Over Asia* and, since returning to the United States following the fall of Paris, *The World's Iron Age.* An autobiography, *The Confessions of an Individualist,* was published last year. Mr. Chamberlin's latest book, *Canada, Today and Tomorrow,* is being published by Little, Brown-Atlantic this week. Mr. Chamberlin's home is now in Cambridge, Mass.

OSWALD GARRISON VILLARD

has long been in the vanguard of independent journalism in the United States. Formerly editor of the *New York Evening Post* and the *Nation,* he now writes regularly for The Christian Century.

BERNARD EUGENE MELAND

is professor of religion at Pomona College, Claremont, Calif., but is spending the present year at Harvard University.

CARLYLE ADAMS

with this issue becomes staff correspondent of The Christian Century for the state of New York outside New York city. Dr. Adams is pastor of the First Presbyterian Church of Utica, and editor of the *Presbyterian Tribune.*

The CHRISTIAN CENTURY

October 21, 1942

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*
HAROLD E. FEY, *Field Editor*

Staff Correspondents

EDWARD SHILLITO (London)
J. HENRY CARPENTER (New York)
STANLEY A. HUNTER (San Francisco)
T. D. WALSER (Tokyo)
ALVA W. TAYLOR (Nashville)
ALLAN A. HUNTER (Los Angeles)
JOHN RAY EWERS (Pittsburgh)
JOSEPH MARTIN DAWSON (Waco)
E. H. PRUDEN (Washington, D. C.)
EDGAR DEWITT JONES (Detroit)
E. TALLMADGE ROOT (Boston)
MARSHALL WINGFIELD (Memphis)
P. OOMMAN PHILIP (India)
DRYDEN L. PHELPS (West China)
HAMPTON ADAMS (St. Louis)
K. J. FOREMAN (Davidson, N. C.)
G. BAEZ CAMARGO (Mexico City)
CHARLES L. VENABLE (Chicago)
PHILIP G. MURRAY (St. Paul)
ACTON E. MIDDLEBROOKS (Alabama)
GALEN WEAVER (Honolulu, T. H.)
A. T. MCNAUGHTON (Australia)
RAYMOND B. WALKER (Portland, Ore.)
C. D. BRODHEAD (Philadelphia)
GEORGE CARSTAIRS (Edinburgh)
CLARENCE W. KEMPER (Denver)
F. W. BURNHAM (Richmond)
J. D. MONTGOMERY (Buenos Aires)
JOSEPH C. CLEVELAND (Kansas City)
WARREN C. TAYLOR (Des Moines)
ERNEST M. HOWSE (Winnipeg)
HUGH MCLEOD (Victoria, B. C.)
CARLYLE ADAMS (Utica)
GEORGE BUCKNER, JR. (Indianapolis)
CLARIS E. SILCOX (Toronto)
ALFRED W. SWAN (Madison, Wis.)
DENZIL G. M. PATRICK (Geneva)
EDWARD MOWBRAY TATE (Bangkok)
O. M. WALTON (Cleveland)
J. MAURICE TRIMMER (Macon, Ga.)
WALTER W. SIKES (Berea, Ky.)
DECOURCY H. RAYNER (Montreal)
JOHN M. VERSTEEG (Cincinnati)
BERT G. MITCHELL (Seattle)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

Copyrighted 1942 in the United States. All rights reserved.
Published weekly by the Christian Century Press, 407 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

Contents

Editorial
- Editorial Paragraphs 1275
- No Victory Without India 1278
- Church Union in the Making 1279
- This Hush-Hush War 1281

Quintus Quiz: An Unfinished Poem 1282

Contributed Articles
- God and the Future, by Edwin Ruthven Walker .. 1283
- The C. C. F.—Canada's Third Party, by William H. Chamberlin 1285
- A World Government Day, by Oswald Garrison Villard 1287

Books
- Man's Vision of God, by Charles Hartshorne 1289
- Books Received 1290

Correspondence 1291

News of the Christian World
- Nashville Pastor Loses Pulpit 1293
- Correspondence from Chicago 1293
- Correspondence from Alabama 1294
- Correspondence from Montreal 1296
- Correspondence from England 1296
- Correspondence from Iowa 1298
- Correspondence from Philadelphia 1298
- Correspondence from Michigan 1300
- Correspondence from Central New York 1301

Current Feature Films 1302

Calendar of Coming Events

Oct. 23-25. Presbyterian Annual Student Conference, Virginia Synod, Richmond.
Oct. 23-30. Week of Prayer and Self-Denial for Methodist Women.
Oct. 25. Methodist Annual Missionary Sunday.
Oct. 25. Charles Street Forum, Boston; Howard Kester, speaker.
Oct. 25. Chicago Sunday Evening Club, Rufus M. Jones, speaker.
Oct. 25. Ford Hall Forum, Boston; Martin Agronsky, speaker.
Oct. 25. Ford Hall Forum, Boston; Walter Duranty, speaker.
Oct. 26-28. Nebraska Ministers' Institute, Fremont.
Oct. 27, 28. Southern District, Church of the Brethren, Upper Codorus, Pa.
Oct. 27-29. Midwest Regional Meeting, Congregational Christian Churches, Moline, Ill.
Oct. 28, 29. Western District, Church of the Brethren, Somerset, Pa.
Oct. 30. South Carolina Disciples Convention, Columbia.
Oct. 30-Nov. 1. National Council, Y.M.C.A., Cleveland, O.
Nov. 1. Chicago Sunday Evening Club; Francis B. Sayre, speaker.
Nov. 1. Charles Street Forum, Boston; William Appleton Lawrence, speaker.
Nov. 1. Ford Hall Forum, Boston; Max Lerner, speaker.
Nov. 1-8. Conference on "The World in God's Tomorrow," New York City.
Nov. 2. Northern Baptist Convocation, Iowa City, Iowa.
Nov. 2. Northern Baptist Convocation, Poughkeepsie, N. Y.
Nov. 2. Northern Baptist Convocation, Alpena, Mich.
Nov. 3. Northern Baptist Convocation, Missoula, Mont.
Nov. 3. Northern Baptist Convocation, Des Moines, Ia.
Nov. 3. Northern Baptist Convocation, Albany, N. Y.
Nov. 3. Northern Baptist Convocation, Cadillac, Mich.
Nov. 4. Northern Baptist Convocation, Butte, Mont.
No. 4. Northern Baptist Convocation, Presque Isle, Me.
Nov. 4. Northern Baptist Convocation, Mason City, Ia.
Nov. 4. Northern Baptist Convocation, Utica, N. Y.
Nov. 4. Annual Meeting, American Sections of Faith and Order and Life and Work, New York.
Nov. 4. Northern Baptist Convocation, Grand Rapids, Mich.
Nov. 4-6. North Carolina Disciples Convention, Washington.
Nov. 5. Northern Baptist Convocation, Great Falls, Mont.
Nov. 5. Northern Baptist Convocation, Bangor, Me.
Nov. 5. Northern Baptist Convocation, Kalamazoo, Mich.
Nov. 5. Northern Baptist Convocation, Syracuse, N. Y.
Nov. 6. Northern Baptist Convocation, Watertown, N. Y.
Nov. 6. Northern Baptist Convocation, Portland, Me.
Nov. 6. Northern Baptist Convocation, Sioux City, Ia.
Nov. 6. Northern Baptist Convocation, Jackson, Mich.
Nov. 8. Ford Hall Forum, Boston; Stephen S. Wise, speaker.
Nov. 8. Charles Street Forum, Boston; Frederick W. Mansfield, speaker.
Nov. 8. Chicago Sunday Evening Club; F. M. Isserman, speaker.
Nov. 8-15. Religious Emphasis Week, Purdue University, Lafayette, Ind.
Nov. 9. Spiritual Foundation Convocation, Williamsport, Pa.
Nov. 9. Northern Baptist Convocation, Rochester, N. Y.
Nov. 9, 10. Conference on Bases of Peace, Federal Council Commission, Syracuse, N. Y.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LIX CHICAGO, OCTOBER 21, 1942 NUMBER 42

EDITORIAL

IT IS still too early to conclude that Hitler has been balked in his drive to take Stalingrad. But the announcement by the Berlin radio that further "unnecessary sacrifice" of German blood would be avoided by abandoning direct assaults, leaving the final reduction of the city to artillery fire and air bombing, certainly sounds suspiciously like an alibi for an impending retreat. If it should prove to be such, coming so hard on the heels of Hitler's assurance, "We shall take Stalingrad; you may depend on that," the effect on the morale of the German people is likely to be little short of catastrophic. Time has dimmed some of the führer's broken promises, but his promise to take Stalingrad was made only three weeks ago. To be sure, the capture of the city has not been the most important military goal of the campaign which the Germans have been waging. That goal has been the occupation of the line of the Volga, which would choke off that vital artery of Russian supplies. To know certainly whether Hitler has failed to reach and hold this line, the world must wait for at least another month. But if, when winter finally comes to south Russia, the Germans fall back to the Don, then it will be clear that the Russians have won a victory of major proportions. Even if the Germans hold where they are, but Stalingrad stands, the Russians will retain a bridgehead on the west bank of the Volga from which they can launch an attack again in the spring. And in that case there will be no transfer of the bulk of Hitler's troops and air forces to the western front.

Good News from Stalingrad

Willkie Demands End of Colonial Status

READ in the light of President Roosevelt's subsequent approval of the way in which he had discharged his mission, Wendell Willkie's statement issued at Chungking on October 7 comes close to being the most important of the war. No man has posed so clearly the problem of the Far East; no man has outlined so positively what the United Nations must do to solve that problem. The trouble in the position of the United Nations in Asia, said Willkie, is that the billion people who inhabit that continent, while they want a United Nations victory, "all doubt in varying degrees the readiness of the leading democracies of the world to stand up and be counted upon for the freedom of others after the war is over. This doubt kills their enthusiastic participation on our side." The only way to resolve this doubt is to balance the Atlantic Charter with a Pacific Charter carrying even more specific assurances. The peoples of the East must be told that the United Nations "believe this war must mean an end to the empire of nations over other nations. . . . And we must say so now; not after the war. We believe it is the world's job to find some system for helping colonial peoples who join the United Nations' cause to become free and independent nations. We must set up firm timetables under which they can work out and train governments of their own choosing and we must establish iron-clad guarantees administered by all the United Nations jointly that they shall not slip back into colonial status." When he said that Mr. Willkie was looking straight at India. And when he gave his approval to the Willkie mission two days later, President Roosevelt knew exactly what his representative had said.

Britain and America to Relinquish Extraterritoriality in China

HAND in hand with Mr. Willkie's call for an end to all "colonial status" went announcement from the state department that the United States and Great Britain are now ready to negotiate treaties with China which will abolish the system of extraterritorial rights they have maintained in that country for a century. It is hard to understand why the abandonment of extraterritoriality has been delayed so long. There never has been a time since Chiang Kai-shek's unification of the nation when these special privileges to which Americans and Britishers have clung so tenaciously have been more than on paper. Their last vestige of reality vanished with the Japanese occupation of the regions in which most foreigners live. Both Germany and Russia lost or surrendered their extraterritorial status long ago. Britain and America have

therefore appeared in the unlovely light of contending for rights which have been generally conceded to be inequitable, which others have abandoned, and which they themselves were not in a position to exercise. The Chinese are doubtless rejoicing that these extraterritorial rights are now to be surrendered; their language, which is rich in proverbs, contains an equivalent for "better late than never." But they are not likely to be as much impressed with this evidence of Anglo-American friendship and generosity as they would have been had the action been taken ten or even five years ago. However, by acting now the United States and Britain have taken the first decisive step toward making China a full partner of the United Nations. And there is more than a hint in the state department's announcement that this step will be followed by others. The two nations, says the announcement, are ready to negotiate not only for recession of extraterritoriality but also "for the settlement of related questions." Related questions? Could that mean the colonies and concessions and naval bases which the British still claim on Chinese soil?

Mounting Support for Palmer Proposal

FROM all parts of the nation letters are coming which acclaim the proposal for a Congressional Commission on Permanent Peace made by Dr. Albert W. Palmer in his article in The Christian Century for September 30. One woman in Ohio suggests that readers undertake to bring the proposal to the personal attention of their senators and congressmen, and presents evidence that she has done so in the case of both the Ohio senators and the representative from her district. If others should follow that procedure it might be interesting, at some later time, to bring together the names of those thus participating in the enterprise. Meanwhile, the most serious attack centers upon the proposal's constitutionality. As one letter, published last week, put it, "The proposals seem to ignore the constitutional provisions which place in the hands of the executive and not of the Congress the conduct of foreign relations." It is true that the Constitution commits to the President primary responsibility for the conduct of foreign affairs. A careful reading of the Palmer proposal, however, will show that there is nothing in it to prevent the President from recommending to Congress that it form a commission for the purposes outlined in Dr. Palmer's article. In fact, the proposal presupposes the closest collaboration between the executive and Congress from the moment of the issuing of the presidential proclamation suggested by Dr. Palmer. However, it is also true that Congress has frequently taken its own means to register its views on matters of foreign policy. Offhand we can recall the resolutions favoring Hungarian independence adopted at the time of Kossuth's visit, the resolutions admonishing the tsar on retaliatory actions to be expected if pogroms continued in Russia, the resolutions favoring Irish freedom and a Jewish national homeland in Palestine. Senator Borah's resolution on the outlawry of war led to the Briand proposal of the Pact of Paris. A careful examination of the record would doubtless show many more such instances of direct congressional intervention. The bogey of unconstitutionality will therefore hold no terrors for those who see in the Palmer proposal a means by which hope may be revived of wringing a just peace from the tragedy of this war.

Catholics Are in Earnest About Rural Problems

THE proceedings of the National Catholic Rural Life Conference, which recently met for four days at Peoria, Illinois, were notable not so much for the specific recommendations which were adopted as for the earnest and intelligent approach to the problems of rural life and the cooperative spirit manifested. Prominent Protestant experts on rural affairs were present as invited guests and as speakers on the program. The Roman Catholic Church in the United States has been relatively strong in the cities and weak in the villages and open country, probably because of the high concentration of immigrants in the cities. That condition is changing rapidly as the result of planned efforts to advance into rural areas. But, as the work of the Rural Life Conference indicates, this effort has been directed toward understanding and meeting the economic and social needs of the farmer as well as toward promoting the interests of the church. Bishop Muench, of North Dakota, as president of the conference, defended the farmers against the charge that they are a bloc seeking special advantages and spoke in favor of the parity principle—without going into details as to methods of computing costs or whether 100 or 115 per cent should be the ceiling—as "in full consonance with Catholic ethics" because it is designed to maintain a fair balance between the price of what the farmer sells and the price of what he buys. It was urged, in the resolutions adopted by the conference, that the countryside be not stripped of its manpower by the draft, that in gasoline rationing special regard be paid to the farmer's greater need of transportation, that plans be made in advance for resettling on farms after the war the returning soldiers and unemployed munitions workers who have been dislocated by the war effort, and that the appropriate agencies deal constructively with the problems of migratory labor, social security for agricultural workers, soil conservation and the cooperative movement.

The President Reports on His Inspection Trip

SATISFIED by the ocular and oral evidence collected in the course of his two weeks' trip around the country that the nation is unitedly and effectively supporting the war effort, President Roosevelt gave an optimistic report in his radio address on the evening of October 12. The allies are getting stronger and the Axis is getting weaker. But the heartening effect of his picture was somewhat qualified by his demand for the lowering of the draft age from 20 to 18. New offensives must be opened to divert enemy forces from Russia and China—the technically skilled military chiefs will decide where and when—and these will need an army with youthful vigor. Nothing

was said about the ultimate size of such an army, but since no mention was made of calling fewer men from the older classes when the younger are inducted in order to reduce the average age from "33 or 34" to "23 or 24," obviously an army of many millions is contemplated. Three elements must be kept in equilibrium: the fighting forces; the production of supplies and food for the army and navy; and the civilian production essential to keep the nation functioning as a nation and supporting the men at the front. It must be, therefore, that the President is convinced by his observations that the equilibrium of these three elements can be maintained even if the fighting forces are greatly increased. One might suppose that statistical support of this belief would have greater weight than the inspection of as many war plants as could be visited in two weeks. Doubtless the President has all the available factual data too. He sees the problem of manpower in agriculture and industry and of the allocation of workers to the fields in which they are most needed as one which may perhaps be solved by voluntary adjustments but, on the other hand, may require "new legislation"—which it seems reasonable to interpret as a strong hint of the possible drafting of labor. "It was," said the President, "a particular pleasure to make a tour of the country without having to give a single thought to politics." That must indeed have made it a much needed vacation.

War Trials and Reprisals Against Prisoners

PRESIDENT ROOSEVELT returned in his radio speech of October 12 to his pledge (or threat) to bring the authors of the atrocities now being committed against helpless civilians in Europe to stern judicial punishment after the war. It is not hard to understand why the governments in exile are pressing for such pledges. Probably a majority of the people in the United States and Great Britain are in accord with the determination of the President. Nevertheless, the wisdom of such promises may be questioned. Not only do they play into the hands of Dr. Göbbels and his nazi propagandists, whose main task it is to convince the German people that if they stop fighting they will be subjected to a frightful fate, but they commit the United Nations to a course of action which, in the calm of peace, they may not want to follow. After all, it should be remembered that the Treaty of Versailles, in articles 227 and 228, provided for the trial and punishment of the kaiser and of all "persons accused of having committed acts in violation of the laws and customs of war." But by the time Germany got around to turning over the accused, as the treaty bound her to do, the victors had no stomach left for more killings. Of more immediate importance and melancholy prospect is the retaliatory chaining of prisoners in which Germany, England and Canada now are involved. The Germans started this brutal business on a pretext which seems cynically frivolous, but the British and Canadians, by retaliating in kind, now find themselves engaged in something which revolts every decent soul. Many besides George Bernard Shaw are undoubtedly asking, "How are we obliged to copy Hitler? How will our doing so 'protect' his British prisoners?" One trouble with reprisals is that they set up a vicious circle. In the Revolutionary War, George Washington found that out when the Continental Congress threatened reprisals against British mistreatment of American prisoners. To recall the way in which the father of his country had to resort to all sorts of subterfuges in order to keep from hanging an innocent British captain read *General Washington's Dilemma,* by Katherine Mayo, which Harcourt, Brace and Company published four years ago.

Religious Liberty and the Coming Court Appointment

DOES the nation realize that the justice whom President Roosevelt is about to appoint to the Supreme Court may have it in his power to decide one of the most important issues concerning religious freedom ever to come up in this country? That issue grows out of the refusal of Jehovah's Witnesses to salute the flag because of religious scruples against participating in what their creed teaches them is a form of idolatry. The Supreme Court apparently settled that issue in the Gobitis case of 1940. By a vote of 8 to 1, Chief Justice Stone being the only dissenter, it then affirmed the right of a Pennsylvania school district to exclude from school two children from a Witness family who refused to salute. But last spring, when the court passed on the right of the Witnesses to circulate their literature without a license, three of the justices who had been in the majority on the Gobitis case —Douglas, Murphy and Reed—startled the country by announcing that they had been wrong. Clearly, therefore, they are now ready to vote with Chief Justice Stone to uphold the religious scruples of the Witnesses. Since Justice Byrnes, who voted against the Witnesses in the free press case last spring, has now left the bench, this means that the present court would divide, 4 to 4, if the issue came before it again. And the almost unprecedented action of a lower federal court in Charleston, West Virginia, in going against a judgment of the Supreme Court and ruling last week that West Virginia school officials cannot require a flag salute in violation of conscience, practically insures that the whole matter will again come before the Supreme Court for settlement. When it does, the new justice will hold the deciding vote. The churches therefore have the deepest possible interest in the President's coming appointment. Whoever the man chosen, they should insist upon ample time for consideration in the Senate before confirmation.

Free Hungarians Will Support Karolyi

IF THE refugee groups now in this country could agree among themselves as to the postwar governments they want for their countries it would immensely simplify the task of the United Nations in formulating peace aims. For this reason there is a happy augury in the recent action of the "Free Hungarians" in the United States in deciding to put all their strength behind the "New Demo-

cratic Hungary movement" which Michael Karolyi, president of the first Hungarian republic, has launched in England. It is no secret that there have been divisions among Hungarians on this side of the Atlantic as to what sort of government should be established in postwar Hungary. All have proclaimed their devotion to democratic ideals, but there have been sharp cleavages as to how to express such ideals in political terms. One group, under the leadership of Tibor von Eckhardt, had in view a Hapsburg restoration. But that group has now broken up, and Eckhardt has disappeared from the country. A much larger group, under the leadership of Dr. Rustem Vambery, who has had a distinguished career in the long struggle for democracy in Hungary, has until now refrained from making specific its desires for a postwar settlement at Budapest. Last month, however, a convention held by the Vambery group unanimously joined Karolyi's movement, which thus has come to include all reliable anti-Axis Hungarian forces in England, the United States and South America. Perhaps other refugee groups may be inspired to a similar ironing out of differences by this Hungarian example.

No Victory Without India

THE United Nations cannot win this war unless the people of India are given their freedom. The United Nations cannot lose this war if Indian freedom is granted in time. Since victory for the United Nations depends upon timely action in India, the government of our own country is justified in taking any action which reasonably promises to end the deadlock between the Churchill government and the Indian National Congress. It is still in position to initiate a program which will not only resolve the Indian crisis but will immensely advance the cause of democratic freedom in Asia. Such a move should be made while the present parliamentary debate on India is in progress in London.

It is now clear that when Gandhi and Nehru were arrested in Bombay more than two months ago, large-scale revolution flamed across all India. The intervening weeks have demonstrated beyond dispute that the Indian question must be resolved before the United Nations can hope for victory. Until the issue was put to the test, nobody could have predicted with confidence how the people of the United States, of Russia and of China would react to the forcible suppression of the independence movement. Now it is clear that the policy being followed by Britain in that seething subcontinent is, next to the issue of the second front, the most divisive and morale-shattering question at issue before the United Nations. A war to save freedom from the threat of totalitarian slavery has been turned by Mr. Churchill into a struggle to preserve imperialism from the menace of democratic self-rule. That cannot be done without producing a tremendous convulsion among the allies of Great Britain.

While Russia's desperate defense of her homeland precludes any open comment from Moscow on Britain's Indian policy, the critical attitude of the Communist parties of India, Great Britain and elsewhere indicates what that comment would be if it could be made. Repeated criticisms from the highest sources in Chungking have made it clear that Asia's billion people are forming their estimate of the United Nations' war aims from what is happening in India rather than from what is being said in London or in Washington. It must never be forgotten that no victory by the United Nations in this war will provide anything more than another long armistice unless the half of humanity that lives in Asia, to all of whom Russia is a close neighbor, become convinced that, in the words of the Atlantic Charter, the victors "respect the right of all people to choose the form of government under which they will live."

If a United Nations victory is jeopardized by the reaction of Russia, China and the rest of Asia to the Churchill policy in India, it is placed in even greater danger by the effect which it is now clear that policy is having on public opinion in the United States. In spite of the play which American newspapers gave in the early days of the revolution to handouts from the British ministry of information, in spite of the continuing silence of official Washington, public opinion has swung in a few short weeks from strong support of Britain to sharp criticism. So swift and unmistakable has been this trend that the London *Times* has commented on it and *Life* magazine has addressed a blunt "open letter to the people of England" about it. "In the light of what you are doing in India, how do you expect us to talk about principles and look our soldiers in the eye? . . . If you cling to empire at the expense of a United Nations victory, you will lose the war. Because you will lose us." Addressed to the *people* of England, this editorial in the October 12 issue of *Life* is nothing less than an open invitation to them to unseat the Churchill government and to substitute for it one which will "quit fighting a war to hold the empire together" and will unite with Britain's allies to make this "a war by free men to establish freedom more firmly, and over a wider area, on this earth."

Since two bitter months of revolution have made it clear that Mr. Churchill has settled on a policy of ruthless suppression regardless of its effect on the cause of the United Nations, these nations are confronted with a decision as to whether they can afford to permit diehard imperialism to jeopardize their last foothold in Asia and their claim to be fighting for freedom. The present state of affairs is not only rapidly alienating the remaining neutrals and strengthening every divisive element in our own ranks but is confirming the propaganda which has been fed to the enemy peoples concerning the lack of sincerity with which the democracies hold the principles of the Atlantic Charter. Such a catastrophe-laden situation must be changed if possible. Can the present deadlock be broken?

We believe that it can be broken, and immediately. The only really decisive action which can be taken at this stage must be taken by the British people. The people of China and of Russia cannot do more than they are doing. The people of India can do little except maintain their struggle for freedom, even though they recognize that their victory will, if the Churchill policy holds, be at the expense of weakening the United Nations. Their hope is that Mr.

Churchill will be compelled to yield, in which event they propose to throw their weight behind the United Nations. How can the British people be moved to induce Mr. Churchill to change his mind or to supplant him with a leader who will place United Nations policy above empire policy?

The British people are seriously handicapped by lack of information. They know only what official news sources tell them concerning what has actually happened in India. They know much less than Americans know, and that is little enough. They have even been prevented from learning what people in this country think about the Indian crisis. The figures given in Parliament by L. S. Amery, secretary of state for India, of nearly one thousand killed and several thousand wounded is probably only a fraction of the truth, shocking as it is. The British government has every reason to minimize the seriousness of the events inside India and its rationing of truth may be depended on to be administered in the interest of proving the success of the Churchill policy. Any appeal to get the British people to act must therefore be accompanied by a statement which reveals to them the seriousness of the crisis and its effect on the world strategy of the United Nations.

There is one way in which this can be done quickly, dramatically and in a manner which it would be impossible to ignore. President Roosevelt should, without the invitation or consent of the present British government, publicly offer the services of a United Nations commission headed by himself and including Generalissimo Chiang Kai-shek as mediator between the parties to the Indian dispute. He should give the reasons why, from the point of view of the United Nations, he makes the offer. The President is fully informed as to what is happening in India. He knows how far short of the truth is the picture which the British Parliament and public are being given. He knows what the effect of this policy is on the allies and potential allies of the United Nations. He alone is in position to speak to the British people. No censor, here or abroad, would dare to intercept his words. In one speech the President could describe the situation in India and make clear the stake that the United Nations have in an immediate peaceful solution. That stake provides ample reason for the President to act.

Of course Mr. Churchill would not welcome such a public appraisal of the situation or such an open offer of mediation. It would instantly expose him to the sanctions which British public opinion knows so well how to impose. In view of the fact that much of his prestige in Britain depends upon the belief, which he has helped to foster, that he brought the United States into the war and that he is indispensable to further British-American collaboration, such a public offer by President Roosevelt would put Mr. Churchill "on the spot." He would be compelled either to oppose or to accept the offer. If he should oppose it, it is altogether likely that he would be succeeded by another prime minister who would make freedom for India the first step toward a United Nations victory. The moment it becomes clear to the British people that they have to choose between Churchill and victory, they will find a way to make that choice. If Mr. Churchill should yield and allow mediation, India's support of the United Nations would be assured and the foundation for a democratic Asia laid.

The United Nations cannot lose this war if Indian freedom is granted in time. The responsible leadership of the Indian National Congress is pledged to throw all the strength of 388,000,000 people behind the United Nations the moment they may do so as free men. The record made by free China in resisting and often blunting the powerful thrust of the legions of Japan since 1937 shows that this Indian potential is not one which should be lightly dismissed. This will be particularly true because, when India is granted her freedom, the considerations which now make Britain reluctant to place the means for Indian defense in Indian hands would be gone. Indian industrial as well as military manpower would be unshackled and brought to the side of the United Nations.

The repercussions of such a policy would reverberate throughout Asia and wherever the dark-skinned peoples are found throughout the world. The extension of democratic self-rule to a nation of 388,000,000 people who have not had it before would represent in itself a major triumph for democracy, especially since these would be the vanguard of the colored races of the world. Since there can be no victory without India and no defeat with India, President Roosevelt should speak without delay in behalf of the United Nations. Only he can break the present stalemate.

Church Union in the Making

ANOTHER union of churches emerges as a possibility and with high promise of realization. This time two denominations are involved whose names bear witness that each was constituted by the union of two previously existing denominations: the Congregational Christian and the Evangelical Reformed. The union of the Congregational and Christian denominations took place in 1931, and now numbers something over a million members. That of the Evangelical and Reformed churches occurred in 1934, and now includes a membership of about 600,000. Having demonstrated the success of their own respective unions, these two bodies are now seeking organic fellowship with each other. The first joint meeting of the two commissions officially appointed to explore the possibilities resulted in more than an exploratory adventure. It affirmed the desirability and the practicability of union and indicated in broad outline how it can be brought about.

It is a significant and heartening fact that these two churches which have had a taste of union want more of it! They are not content to be merely *united* churches, but wish to be *uniting* churches. The impulse for unity, once it has been released in action, tends to take the form of a mission, with the Holy Spirit (which is the Spirit of unity) increasingly in charge. And the Holy Spirit sets no limits to unity either in depth or in breadth.

These two bodies now have a providential opportunity to demonstrate that certain of the major differences

among our denominations do not constitute insurmountable barriers to union. Here are two denominations whose origins and traditions represent the two main streams of Protestantism which have rarely, if ever, interfused in an ecclesiastical sense. The Congregationalists stem from the English Reformation and have represented since 1620 the stream of Anglo-Saxon Protestantism in American life. The Evangelical Reformed Church derives from a German, and partly Swiss, background and embodies the spirit of the Continental Reformation and that of its three main leaders, Luther, Zwingli and Calvin.

The pioneers of the Reformed Church came to this country in the period of 1700 to 1770, settling in Pennsylvania, with Philadelphia as a "distributing center." The pioneers of the Evangelical body came from Germany in 1825-1860, into Missouri, with St. Louis as a "distributing center." (This Evangelical Synod which is now a component part of the Evangelical Reformed Church should not be confused with the Evangelical Church which originated about 1800 and is constituted on lines similar to American Methodism. Incidentally, the Evangelical Church is now engaged in negotiations for union with the Church of the United Brethren.) To bring together two churches representing the Anglo-Saxon and the Continental streams of Protestantism will be an event of major significance in American church history.

Naturally, there are problems in connection with such a union. But the joint commission discovered at its first meeting that these problems are not radical or substantial. There exists on both sides a spirit of Christian churchmanship which promises that their union would not be in any sense artificial. In the matter of "faith" or creed, the two groups are of one mind in not imposing any *lex fidei* (law of faith) upon their members, but, cultivating the Protestant traditions of their forebears, both groups insist upon the liberty of conscience in apprehending the revelation of God as it is testified to in the Scriptures. The "Evangelical" branch of the Evangelical Reformed Church has always been in full accord with a motto made popular in the "Reformed" branch of that church by its most famous theologian, Professor Philip Schaff: "In essentials, unity; in things doubtful, liberty; in all things, charity." This motto also describes the spirit of the Congregational Christian group throughout the entire history of both of its component parts.

With respect to polity, that is, the structure and functioning of their respective organizations, the two bodies are not so far apart as the old labels which describe them would seem to indicate. The polity of the Evangelical Reformed Church would, roughly, be called presbyterial; that of the Congregational Christian, congregational. But these labels are losing their meaning in modern practice. As a theory, congregationalism, for example, lays emphasis upon the autonomy of the local congregation. But this theory is notoriously weak in its protection of the local church against exploitation by a self-appointed and too often a self-seeking leadership. Moreover, strict congregationalism makes no provision in its structure for the organic principle of local church responsibility to the larger body, a responsibility which is the true complement of liberty. Its system, if it can be called a system, tends to an extreme individualism amounting sometimes to irresponsibility and license. To overcome these weaknesses, the Congregational denomination has been steadily modifying its structure during the past half-century in the direction of a presbyterial polity without, however, adopting the presbyterial nomenclature.

On the other hand, there has always been in the traditional theory of the Evangelical part of the Evangelical Reformed Church a positive emphasis on the autonomy of the local congregation, though this existed in a structure which did not call itself "congregational." The fact that this denomination and the Reformed Church, with its distinctly presbyterial type of structure, were able to unite as the Evangelical Reformed Church, demonstrated that there exists no reason of polity why the Congregationalists cannot unite with them. On the contrary, it is the firm conviction on both sides of the Evangelical and Reformed union that the values which their previous structures were supposed to conserve are now even more effectively guarded than before, including the autonomy of the local congregation.

It is a positive step toward Christian unity when once a distinction has been made between the structure of our denominations and their actual functioning within these structures. With this distinction clearly in mind, we are then able to ask the decisive question: Are the values and functions which have been emphasized by one type of structure necessarily bound up with that particular structure; or would they be equally well conserved and perhaps better guarded in a polity somewhat different from that in which they have been traditionally emphasized? This is the generic question with which the Presbyterians and Episcopalians are wrestling in their current rapprochement. It is also the primary question which the Congregational Christian and the Evangelical Reformed denominations now confront. If the breadth of understanding and the will to unity manifested in the initial steps already taken are found to prevail throughout the rank and file of their respective memberships, their answer to this question will richly benefit the whole church of Christ.

The union of these two bodies will take time. But one hopes the time will be shortened by virtue of the recent experience of both groups in developing what might be called a technique of union. The joint commission has proposed a plan of union, not a constitution. And the plan itself will require further meetings of the commission before it is fully ready for release and presentation to the national bodies for consideration and final action. But the organic essence of the plan has been given to the public. It provides for union under the name, "The United Church of America," and this church would function nationally through a "General Synod of the United Church." The term "synod" is indigenous to both groups, being the name of the judicatory of the Evangelical Reformed Church and the name by which the earliest Congregationalists in this country—those at Plymouth and Massachusetts Bay—constituted their first general council.

With this initial organic integration completed, the local churches would not be disturbed in their independence save as by their own option they chose to merge in the interest of local unity. The various missionary, benevolent

and other boards of the two denominations would proceed to solve the legal and other problems involved in their amalgamation. During this period, the constitution, if any is deemed desirable, would be worked out as acquaintance, mutual understanding and fellowship are cultivated.

Thus the plan of union involves, in principle, an act of faith. It presupposes the will to unity, the belief that the two churches can be one church, and the embodiment of this belief in a simple organic structure which leaves details to be developed as the growing sense of solidarity and fellowship calls for yet closer integration. This was the method by which the Evangelical and Reformed churches united, and its success is proof that the details of union can be worked out more satisfactorily and realistically within an already existing union than when they are made a precondition of union.

The eyes of all Protestantism will watch the development of this rapprochement as they are watching that of the Episcopalians and Presbyterians. These two movements constitute the most significant projects in contemporary American Christianity in the realm of concrete Christian unity. The success of the Congregational Christian and Evangelical Reformed negotiations will throw light upon the other project whose ripening into full fruition may be a slower process. In any case, its success—or even the promise that it is going to succeed—will open the way for other bodies to release in similar action the impulse to unity which is one of the indisputable signs of renewed vitality shared by the entire modern church.

This Hush-Hush War

SPEAKING before a civic club in Seattle on October 7, Captain Leland P. Lovette, public relations director of the navy, said that the navy hopes to reveal the full story of the attack on Pearl Harbor next December 7. To the navy department's publicity officers this may look like an impressive way to mark the first anniversary of the worst disaster ever inflicted on American naval forces. We doubt, however, whether it will have the desired effect on most American citizens. They are likely, we fear, to be most impressed by the fact that they have been kept in ignorance of important information concerning the war for a year—a period far extended beyond the time it could be plausibly argued that the enemy was still uninformed as to what he had accomplished in that surprise attack. Such an anniversary stunt as the navy is contemplating will simply serve to increase the impression, now everywhere beginning to undermine civilian morale, that this war is being conducted in secret by the army and navy departments and that the government does not want the American people really to know what is going on.

Evidence is constantly accumulating to persuade the ordinary citizen that this is so. On October 12 the navy announced that, in a naval battle fought in connection with the landing in the Solomon islands on August 9, the heavy cruisers Astoria, Quincy and Vincennes were sunk. When, on August 10, the Japanese claimed in an official communique that they had "sunk one battleship of unknown type, two heavy cruisers of Astoria class, two further cruisers of the Australia class, at least three cruisers of unknown type, at least four destroyers and over ten transports," the American press expatiated on the unreliability and exaggeration usual in such Japanese claims. Admiral King the next day, in a statement widely praised for its candor, declared that American losses had actually been "one cruiser, and damage to two cruisers, two destroyers and one transport." The Australians soon reported the loss of the cruiser Canberra, and then bit by bit—in announcements on September 6, September 24 and September 30—the navy department dribbled out to the public admission of the loss of various American destroyers and transports. But it was not until October 12, two months and three days after the battle, that by admitting the loss of the three heavy cruisers it was conceded that the original Japanese report was not far from the truth.

The lag in the case of the aircraft carrier Yorktown was even greater. The Yorktown was sunk at Midway on June 6. Its loss was announced on September 16—three months and ten days later. In view of the circumstances under which the carrier was sunk, after having been pounded by air and sea craft for more than two days, it is difficult to believe that the Japanese did not know what they had done.

Reports on the fighting in the Solomons have also proved to be subject to major revisions. Initial reports gave the American people the impression of a remarkable victory in which islands had been seized from which a "stepping stone" advance could be expected back across the islands taken by Japan. On August 21 an official navy communique reported that the action was virtually complete and that marines were simply "mopping up remnants of the Japanese forces." It took the arrival of Hanson W. Baldwin of the *New York Times* late in September to bring to light the fact that the American forces had only a precarious toehold on six miles of beach on the key island of Guadalcanal. By October 9 more facts had been brought to light, so that the *Christian Science Monitor* could say: "The fight for the Solomon islands still is in a highly critical stage and no responsible officer at the navy department today is ready to state that America is near victory in that strategic sector."

The recent magazine articles by Admiral Hart, the best selling *They Were Expendable,* the syndicated newspaper articles by the Associated Press correspondent, Clark Lee, have all served to show how distorted were the pictures of the fighting in the Philippines and in the Macassar straits first given to the American public and how somber was the truth which, long after the event, was reluctantly revealed. The ordinary American still finds it difficult to take in, as Mr. Lee has told him, that the original claims of sixty Japanese ships sunk or damaged in the Macassar battle must now be "whittled down"—to use Mr. Lee's phrase—to four enemy ships damaged.

Almost equally disturbing, in its effect on public morale, has been the disclosure of the operations of censorship inside the United States. A case can be made for the secrecy which shrouded the recent nation-wide trip of the

President, although the disclosure that 34 of the leading correspondents in Washington protested against this as arbitrary and unnecessary censorship shows how unconvincing that case seemed to men who were interior to all the White House arrangements. In any event, the effect on the public has undoubtedly been to make added multitudes suspect that there is a great deal going on in the war which is kept from public knowledge. And the suggestion made by Mr. Roosevelt on his return to Washington, that officials of the rank of the general commanding the supply services, the assistant secretary of the navy and the director of the WPB should be rebuked for statements made during his absence, added to the public's misgiving that it is being allowed to know very little about the actual state of the war. If these men had not been speaking the truth, then the national effort is in unreliable hands. If they had been speaking the truth, why should they be muzzled?

It is, of course, true that the censors are dealing with a tangled and difficult subject. And it is generally understood that neither the Office of War Information under Elmer Davis nor the censor's bureau under Byron Price is responsible for the unfortunate trammels under which those who are attempting to purvey war news to the American people now find themselves. It is agreed that information which would be of value to the enemy must not be made public. Furthermore, it seems necessary to allow the admirals and generals to decide as to what information falls in this category. But too often men in the fighting forces seem able to find reasons why almost any piece of information, especially if it is unpleasant, should not be published. If they could have their way, they give the impression of wishing that the entire war could be fought behind an impenetrable wall of official silence.

But in such a nation as the United States there is another problem for the censorship to take into account which is at least as important as that of keeping information from the enemy. That is the problem of making the people believe that this is their war. It is the problem of maintaining confidence in governmental announcements, of persuading the common man that he is being treated as a full-fledged partner in this enterprise, able to face bad tidings as well as to rejoice at good. To a democracy in such a crisis as now besets this nation, there can be no matter more grave than loss of public confidence in the dependability of the word of the government. Yet it is precisely this loss in public confidence which the censorship, as it is now conducted, is producing.

Advice

PLOWMAN, plow your furrow straight
Though the heavens fall,
Though the crop be soon or late,
Or no crop at all.

For the crop will nourish you
Only through the year,
But the furrow driven true
Runs beyond our sphere.

JAMES MCBRIDE DABBS.

An Unfinished Poem

EDITOR THE CHRISTIAN CENTURY:

SIR: I began to write a poem the other day, but I could not get beyond the opening line. The opening bars in grand simplicity announce the theme, but that is all. "The frog forgot the tadpole when he became a frog." A number of other examples, suitable for the unfolding of the theme, occurred to me. But somehow or other they did no more than occur. "The boss forgot the errand boy when he became a boss." You will see the theme, and you will agree that it belongs to the universal themes out of which literature comes.

It may be that as in all fables the lower creation is libeled by being made the medium of ethical counsel and rebuke to Homo sapiens. For all I know frogs may be proud of their lowly but animated ancestry, and Amphibious the Frog—"Amp" to his friends—may boast of the fact that he was once a wriggling tadpole. He may even point to himself and his kind as examples of how great things from small may rise. But man in remembering his origins does tend either to boast too much or to forget; and certainly, perhaps even chiefly, he should be counseled not to forget his own beginnings.

It is the open secret of authors who write books about childhood—or of preachers who preach to the young, or of headmasters of schools, or of bishops in their dealings with curates—that they do not forget the tadpole.

What makes you say when you read through *David Copperfield* or *Long Ago and Far Away* that Dickens and W. H. Hudson had not forgotten that they were once little boys, and what they thought then, and feared and loved and dreamed? What makes the real success of a great schoolmaster but his power to see the school not so much as important visitors see it, or its trustees, but as the small boys with ink-stained fingers see it? These principals with a genius for their task can see the school so because they remember the tadpole.

It may be the snob in us which makes us forget that we once licked stamps or ran errands before we became Merchant Princes. (The "we" here, I ought to explain, is the French *on;* the author of these counsels is not yet a Merchant Prince.) We may think it lowers us in the sight of other heads of departments. Or the Great Lady may think she would lose caste if it were known that she had once sold stockings in the stores in which she is now an honored visitant. So the past is shoved down into the cellar with other lumber.

I have even known places to which certain people fled in order to escape tadpole memories. But all in vain! They forgot; the others did not.

But what does my unfinished poem teach, as the mathematician asked when he read *Paradise Lost?* It teaches us neither to boast of the earlier stages of our development nor to be ashamed of them. To lick stamps is quite as good a calling as to be the head of a vast concern; to sell stockings is as honorable as to buy them. And no one with any sense thinks the less of the frog because he once was a squirming tadpole.

Ever yours mindful of beginnings and ends,

QUINTUS QUIZ.

God and the Future

By Edwin Ruthven Walker

RELIGIOUS LIVING is set in man's unwavering conviction that he has the right to be happy. He believes that life can be rich and full and good. Even when the winds of circumstance so play upon us as individuals or as societies that life is impoverished, circumscribed and dominated by suffering, in only a few instances is the dream of the good life blotted out. We believe, rather, that we have missed the good because we have failed to set conditions that would support life at the full. It is because we are concerned about the enrichment of life that we become religious. In pursuing the religious way we expect to make that kind of adjustment that will assure the growth of meaning and value.

It is in this setting that men find their questions concerning the existence and nature of God insistently presented as religious problems. Questions about God are not always religious problems. They are purely metaphysical questions when the problem is to develop those very general concepts of cause and order that will synthesize our particular notions in these areas. They may be purely theological questions when the concern is to inquire what kind of support can be had for a particular traditional idea of God. But there are two inescapable concerns that arise in the attempt to live religiously and these concerns are man's religious questions about God.

I

The first concern is to know if there is a reality upon which we depend for all good. Are there functionings in our world that are productive of the goods we seek and of those further goods about which we are not yet able to dream—real, creative processes which we must recognize and to which we must adjust ourselves if we are to have the abundant life? The second concern follows psychologically from the first. We want to know whether or not the reality that is creative of all goods guarantees the survival of the good. Is the future in the hands of God? Systems of religious thought have centered in the answers to these two questions. The answers have been very different, but the questions have been the same. Modes of worship and religious patterns of conduct have purported to adjust human life in harmony with that which the systems of thought represented.

Cutting through the diversity of thought forms to a unity that is more fundamental than superficial acquaintance would ever reveal is the poignantly universal concern as to the grounds for a faith like Lowell's that—

> Behind the dim unknown
> Standeth God within the shadow
> Keeping watch above his own.

Man is never free from that concern, no matter how stable the course of his epoch in history may seem, for he is always confronted with the openness, the dim mystery, of the future. In those eras when change has ceased to be the easy ebb and flow of the expected and the rip tide of destruction and gargantuan growth flows over the whole of human endeavor, man ceases to whisper his question in the contemplative hour; it is wrung from him in agonizing cry, "O that I knew where I might find him!"

Despite the failure of the Christian tradition to speak with a common voice in answer to this question, the great annunciatory theme has been constant: "The future is in the hands of God."

Can we hold that faith in our time?

II

The God of the past we know, and the God of the present we dimly apprehend, but the God of the future—what can we say to anxious men of him? Is there some word of reassurance to be found?

The past seems to have a comfortable definiteness about it. It is a more stable subject matter for study. Critical examination may caution that this definiteness and stability are due, in part, to the selective formulation of our data in history; nevertheless, it is easier to seek there the evidences for the existence of God. The editor of the book of Judges found God in two aspects of the past and theologians still follow his lead. Their invitations are: "Look to the past and you can see the unmistakable traces of the God of judgment," and "Look to the past and you will discern a providence that sustains the righteous." In the historic the evidence seems surer and the guideposts of religious thought seem more deeply set in the soil of human experience.

This discernment of God in the past is important for religious living. In it man finds the depth of a supporting tradition and roots for his value-sensitivities; and through it a feeling of at-home-ness comes to support religious aspiration and commitment. Discovery of God in the past gives all this, but . . . man does not live in the past. His hopes and plans and fears and responsibilities are born in the present and strain into the future.

The familiar theologies have developed only in part the patterns for knowing and meeting God in the present. Through interpretation of the experience of moral values and the sense of moral responsibility, men have been invited to recognize the God that is here. Through the more speculative and less clearly discerned systems of order in the cosmos, theologians have pointed to the "primordial nature of God." Through the cultivation of an open responsiveness to the esthetic—through the appreciative response—the more sensitive have become aware of the living God.

All of these partially developed avenues of critical thought can give man evidences for God that harmonize his highest religious sensitivities with his deepest demands for honesty in the whole of his thought life. But experiences that involve the most inclusive commitment of which man is capable and are at the same time rooted only in the present moment have a directionless quality that ends in frustration. It is a commitment without a

sense of futurity, a contradiction in emotion as well as in thought and words.

III

Without beliefs about God that apprehend him day after tomorrow, we are able to see only disaster on time's horizon. Without a religious faith in the future, our vision is curtained by despair.

For the intelligent modern the face of the future is known through what he can predict as economist, as political scientist, as sociological analyst, as pathologist—the future he sees is the aggregate of the predictions of the specialists. In other words, laying aside all reference to God, becoming as secular as is our normal thought life, the future is a mosaic of partial perspectives.

It takes a tough-minded man to be a consistent economist in these days. Let his data be drawn solely from the present economic world and what he knows will be the facts concerning it within the hour. Let him keep in view that pattern of sequence which is the economist's understanding of cause and effect. If he can do this and ask the question, "What of the future?" he is a courageous man. It is a dim picture, one in which there are no clear lines of pattern and meaning. Rather, the lines of coming events so merge into chaos that no outlines of a future structure can be distinguished. The economists of our time turn their faces away from the future to the tasks of the now.

It is not a different story if you look at the future through the periscope of the political scientist, the educator or the student of public health. The aggregate of all our clearest ways of knowing the future yields only an unrelieved pessimism. On the basis of what we can know in terms of non-value facts and sequence we shall, indeed, "reap the whirlwind."

Man cannot live by such beliefs. It is not that pessimism is merely a less desirable basis for human living; the important truth is that human living cannot go on with that basis. Hopelessness is the literal paralysis of action. To behave at all requires the hope of a desirable outcome to motivate that behavior. It is only in inactivity that we can afford to be hopeless. But if this inevitable trust in the future is an inarticulate and groundless thing, while our distrust is all that we could give expression to, and, in this dilemma, we are simply stunned into silence—how great is the tension within us!

It is this conflict that religion has purported to resolve in the past. Can an honest and intelligent religion solve it in our time? Can we know God as the God of the future? Does the reality that creates and sustains the good, work in the processes that mold the emerging form in such a way as to determine the dominant lines in that form?

If religious leadership really serves the needs of today, it must guide men to a faith that is trust in life. If that faith is offered as nothing better than a believing where there is no evidence, if it is nothing more than an irrational, soft credulity, then thoughtful, responsible men will have none of it. Man cannot scrap his hard won knowledge of social fact. He is already suspicious of the limitations of his knowledge; he is quite ready to be led to a further realization of his incompetence adequately to know the future from partial perspectives; but he cannot anaesthetize his demand for honesty inquiry. There must be knowledge at the basis of faith, although it be a partial knowing, before faith can be changed from the believing of the weak into the commitment of the strong. If we can know, in part at least, that God works into the future, then faith can become a great venture in attitude and behavior on the basis of that knowing.

IV

To men in the midst of tragedy there are a few things we can say that point the directions in which they may seek honest knowledge of God.

There is a continuity of the past through the present into the future. Whatever is discerned of God in history that goes beyond the specific occurrence to the reality that produced it, that discernment holds for the future. Prior to the historic outcome that is now read as the work of God sustaining the good, transmuting the character of evil itself, no man could have predicted that good. Consider history's strangest example of this fact: no man could have been Golgotha's witness and discerned anything but unmitigated tragedy and evil; yet the work of God (call it the processes of history if you will) transformed the evil of Jesus' death into superlative good. The work of God is beyond the capacity of man either to accomplish or to predict, yet we are not limited by that fact to an unknowing faith; rather, let us look to the past and read there the marks of a continually creative God who "worketh hitherto and still works."

Reality is process; it is growth. In spite of the fact that two generations of the sciences and philosophy have been devoted to the reconstruction of our whole intellectual life by scrapping our system of static concepts and replacing them with dynamic ones, we have not learned to be at home with this new mode of thought. We are aware of the inadequacy of the older patterns. We have learned to distrust their simplicity, fixity and certainty. But we have not adjusted our thought to all that is involved in viewing the world as dynamic, organic process. Our thinking about values has not taken into account both aspects of growth. On the one hand growth is the emergent, the creative and the maturing, but the other phase of it is senility, death and decay. Dissolution is the condition of new growth. He who sees only death in the falling leaves and receding sap does not see the growing tree. In winter we cannot see the spring but we know its promise.

Recognition of God and loyalty to him in the present is commitment to the work of God in the future, if we understand the present aright. The present has no reality, no duration, except the half of it that is past and the half of it that is future. To recognize God in the present is to see his work as just becoming evident in the past and to discern the emergence of unrealized possibilities of the growth of good. Possibility has no definite form, no existence; it is expectation of continuity. That continuity will not be strict; it will be modified by the emergent form. This is knowledge of promise and expectation, yet that expectation is as well founded as any knowledge that we have. To see God in the present is to see him shaping the future.

These three considerations harmonize with our knowledge and are supported by it, yet they are the content of but a meager discernment. They are directions in which an intellectually honest man may go to find God in the future. They are the rationality of trust in God. We can trust life.

Such a faith carries responsibility. Commitment to the God of the future does not mean a complacent optimism. All that we know of the way of God with man forces the recognition of the awful depth of man's responsibility. Man can and must set the conditions that permit the work of God to bring life to its fullest possibilities in any given situation. Man can stand in the way of God—therein lies the essence of sin. Mature responsibility and confident trust are merged in commitment to the God who holds the future in his hand.

The C. C. F.—Canada's Third Party

By William Henry Chamberlin

A CHALLENGING new political force is looming on the normally placid horizon of Canadian politics. This is the Cooperative Commonwealth Federation, better known by its initials C. C. F. This party, socialist after the pattern of the British Labor party in economic questions, democratic in political ideals and methods, has recently given several signs of heightened political vitality.

Early in the year there was a political upset when a little known C. C. F. candidate, a teacher named Noseworthy, defeated the veteran Conservative leader and former premier, Arthur Meighen, in the South York parliamentary election. Both Meighen and Noseworthy supported the efficient prosecution of the war. But while Meighen stressed the need for conscription of men, Noseworthy emphasized the desirability of conscripting wealth, and this proved to be the more popular slogan in this Ontario constituency.

Influenced by British Labor Party

The miners of Cape Breton have acquired the habit of voting C. C. F. and the party has gained strength in British Columbia, where its vote increased notably in the last provincial election, and in the prairie province of Saskatchewan. For like many third party movements in the American middle west, the C. C. F. has tried to enlist both industrial workers and farmers under its banner. Its leaders include several well known Canadian intellectuals, such as the present chairman, Professor Frank R. Scott of McGill University, authority on international law, author of several informative books about Canada and a former Rhodes scholar. Its ideology has been strongly shaped by the example of the British Labor party and its leaders also look with approval on the more radical features of the United States New Deal. But because Canada is a more agricultural country than England, the C. C. F. has paid more attention than the British Labor party to the agrarian side of its program.

It takes considerable shock to bring about any very fundamental political change in Canada. For the dominion, although it has been ruled for many years now by a Liberal government, headed by the wary and astute Mackenzie King, is a conservative country, spelling the word with a small "c." Canada did not share the two great internal upheavals of the United States, both of which had elements of social revolutionism, the American Revolution and the Civil War. The Canadian temperamental aversion to radical change was stiffened by the settlement in that country of tens of thousands of our own original conservatives, the Tories of the Revolution.

Racial, religious, regional lines of cleavage cut deeper in Canada than they do in this country. There is no parallel in the United States for the uncompromisingly unassimilated 30 per cent of Canadians of French descent, separated from the majority of their countrymen by the triple barrier of race, religion and language. Canadian provincial loyalties are strong and deep-rooted and local interests bulk large at election time.

Old-Line Parties

So the dominion has developed a two-party system, with very little in the nature of real and important differences of opinion and policy between the parties. (The same observation could have been made in regard to the United States until the social and economic changes sponsored by President Roosevelt introduced an element of economic and class division into American elections.) Canadian Conservatives in the past have been more or less identified with the ideas of maintenance of the old ties with Great Britain and protection of Canadian home industries. Liberals have favored a more pro-American orientation in foreign policy and somewhat lower tariffs. But these issues have played little part in recent years. Almost all Canadians have long accepted the idea that Canada is a sovereign nation, fully independent in domestic concerns and authorized to carry on its own diplomatic dealings with the outside world. And on the matter of tariffs differences of opinion have been traceable to regional interests, not to party affiliations.

The traditional party machines have gone on getting out the vote, more or less by force of inertia. The Conservative party has shown a remarkable bankruptcy in regard to leadership since its ablest chieftain, R. B. Bennett, left Canada permanently and returned to England, partly because of resentment at the unwillingness of some of his colleagues to approve his efforts to create a Canadian edition of the Rooseveltian New Deal in the early thirties. Indeed it was an indication of the topsy-turvy state of Canadian party lines that the Conservative Bennett was in some respects the more radical innovator, while

Mackenzie King's Liberalism is rather of the nineteenth than of the twentieth century vintage.

Former Third Party Movements

There have been temporary and local revolts against the traditional two-party domination of Canadian politics. A so-called Progressive movement attracted a considerable following, especially among farmers, after the last war and for a time there was a considerable representation of Progressives at Ottawa. But this movement disintegrated for lack of any very clear-cut program, and most of its members drifted back into the ranks of the Liberals. The western province of Alberta, plagued by a series of poor harvests and by the low prices which prevailed after the depression, listened to the promptings of a bulky evangelist named William Aberhart, who specialized in apocalyptic theology and unconventional financial theories which his conservative critics sourly label "funny money." The Alberta voters in 1935 put into office a provincial government committed to the theory of social credit and re-elected this government, although by a rather slim majority, in 1940. The Social Credit party has a small number of deputies in the federal Parliament, but the movement has not attained nation-wide scope.

The French Canadians were permanently alienated from the Conservative party because of its predominant part in imposing conscription for overseas service during the last war. The 65 seats from Quebec province (there are 245 deputies in the Canadian House of Commons) are a comfortable nest-egg for any political leader. Mr. King's retention of the French political support that was lost to the Conservatives has been an important factor in giving him a tenure of office comparable with that of Canada's two outstanding premiers of the last century, Sir John A. MacDonald and Sir Wilfrid Laurier.

But the thorny conscription issue has caused rumblings of protest among the more intransigent French Canadians. When Mr. King appealed for a free hand to impose overseas conscription last spring he kept the votes of the majority of the French Canadian members of Parliament, but he was given an emphatic refusal by the returns of the plebiscite in the French Canadian districts. Most of the Canadians of French origin followed the lead of the uncompromising dozen deputies who held firmly to the position that there should be no compulsory military service outside of Canada. The formation of a new political movement under the leadership of Maxime Raymond, one of the ablest and most eloquent of the French nationalist spokesmen, has recently been announced, and this may lead to some division of the Quebec vote in the future.

History of the C. C. F.

But it is the C. C. F. that seems to attract the largest common denominator of popular support and that may well stand out as a major force in Canadian politics after the war. For war is a great agency of revolution, even in such a normally quiet and conservative country as Canada.

The C. C. F. came into existence ten years ago under the leadership of J. S. Woodsworth, a former pastor who had been hounded out of his church because of his pacifist views during the last war. He took to manual labor for a time to support himself and his family, became convinced of the social iniquity of the capitalist system and brought an element of evangelical zeal and moral fervor into this new Canadian socialist movement. Failing health compelled him to retire from the leadership and he died last winter. His character compelled the admiration even of conservative Canadian publicists who loathed his views. Woodsworth remained a pacifist to the end, disagreeing in this point with the majority of his associates. Needless to say he abhorred fascism and every form of extreme nationalism and militarism.

Woodsworth has been succeeded as parliamentary leader of the C. C. F. by M. J. Coldwell, an English-born Canadian who was superintendent of schools in the western town of Regina before he entered parliamentary life. A keen thinker and a hard worker, he has wielded an influence in Parliament that is out of proportion to the numerical strength of the C. C. F. group, about eight or nine members. I talked with him several times while I was in Ottawa last year and was impressed by his unusual grasp of foreign affairs and by his knowledge of the details of Canadian economic life and political administration.

The C. C. F. Platform

The C. C. F. has been pressing for more state control of national economy and more equality of sacrifice as essential conditions for winning the war. It recently put forward the following six-point program in this connection:

1. Government ownership or complete control of all essential war industries.
2. Nationalization of financial institutions.
3. Replacement of dollar-a-year men by full-time paid state officials.
4. One hundred per cent taxation of all profits above the figure of four per cent.
5. Establishment of a maximum individual income; 100 per cent taxation of all receipts in excess of this.
6. Compulsory, interest-free loans for financing the war.

From the beginning the C. C. F. has advocated such measures as public ownership of banks and of industries and public services which are monopolistic in character, import and export boards to regulate foreign trade, planned production directed by an economic advisory board, encouragement of all forms of cooperation and low-cost housing. In the interest of the farmers it has recommended guaranteed minimum prices for farm products, debt adjustments (many farmers in the prairie provinces are staggering under an almost hopeless accumulation of debt, piled up in the years before 1929) and marketing boards for primary products.

War is almost always a stimulus to social unrest. Its burdens and sacrifices make people instinctively yearn for compensation in the shape of a future more assured and more abundant social order. There is bitter resentment at the idea that some individuals and corporations may be growing rich out of the general misery. There are the problems, which will be even more formidable after this war than they were in 1918-19, of bringing back into normal productive life the men in the armed forces and the

workers in the war industries. With less than a tenth of the American population Canada numbers its fighters and war workers in hundreds of thousands, while we count ours in millions. But the prospective tasks of economic readjustment are equally difficult—as difficult as they are important.

Chance for New Leadership

It is doubtful that the stodgily respectable old-line Canadian political leaders, whether they call themselves Liberals or Conservatives, will be able to satisfy the mood of the masses during the period of postwar ferment. Then, quite conceivably, will come the opportunity of the C. C. F. It has a more coherent political and economic program, and one that is broader in popular appeal, than any other minority group. Its economic proposals are horrifying to the pillars of finance and industry in Montreal and Toronto, some of whom would rank among the most unreconstructed capitalists in the world. But these proposals may seem quite mild in the light of what many other countries may be experiencing in the way of social upheaval before the present war and its aftermath can be considered finished.

The prospect that the C. C. F. may emerge as a leading Canadian party in the not distant future would seem to depend largely on its success in winning a mass following among three groups—the farmers, industrial labor and the French Canadians. It must try to win away the western farmers from the Liberal political machines that are still strong in Manitoba and Saskatchewan and excel the Social Crediters in popular appeal in Alberta.

Canadian organized labor has generally adhered to Samuel Gompers' policy of trying to reward friends and punish enemies. It remains to be seen whether it can be lined up behind the C. C. F. as British trade unionists, with few exceptions, are lined up behind the Labor party. The influence of the Catholic Church is powerful in French Canada—and Cardinal Villeneuve censured the C. C. F. in a message which he issued in 1938. Some of the C. C. F. sympathizers, however, believe that the atmosphere in Quebec is changing and becoming more favorable to the movement. As one of them remarked to me in conversation: "The French want to be very sure that, if there is to be conscription in Canada before the war is over, it will be conscription of wealth as well as of manpower. They have always disliked the rich British and American-owned firms and power companies that have gained such a grip on Quebec's natural resources. This point of view is bringing them closer to us, and I think some of them are not so willing to accept their political thinking from the church as was formerly the case."

The C. C. F. is certainly a movement worth watching. It has ideas and enthusiasm and the further development of the war and its effect on the Canadian psychology is quite likely to work for it. It also has the advantage, as against political socialism in this country, that there has been no Canadian equivalent of the New Deal to steal away some of its thunder.

A World Government Day

By Oswald Garrison Villard

FOR the second time the National Peace Conference, which is the clearinghouse council of thirty-eight national organizations, and of their affiliated state and community councils of different points of view, is sponsoring a World Government Day. This year the day is Armistice Day. None better could be chosen to remind the country that the dead of the last war died in vain so far as the abolition of war is concerned, and that every effort must be made to see to it that this time America wins the peace and with it a better world.

That there is some objection to the term "world government" is true. Norman Thomas feels very strongly that the name is a mistake and that what should be aimed at is not world government but a world federation. He feels that the name may even repel a great many persons who ought to be sympathetic to the aim of putting an end to the international anarchy and chaos which humanity has endured since 1919. But whether he is right about this or not, it is of the utmost value that a day should be set aside for general public consideration of whither we are going and what our aims really are.

Vigorous differences of opinion there will be, of course; indeed, there should be. No plan or proposal that can be set up but will be subjected to a cross fire of criticism and will undergo amendment, if it is not finally discarded. With the war in its present stage it is naturally impossible to foresee just what will come out of it. The magnitude of the problem is staggering since it means the making over of the whole world and the reconciling of differences of race, religion and color—a task which will make the struggles at Versailles seem like child's play. But all that must be merely an incentive to hard thinking, incessant exchange of opinions, the sending up of one trial balloon after another, the creation of programs upon which to focus discussion.

Prepare Public Opinion!

Part of one day in the year we can well devote to this, for public opinion must be prepared for what is to come, unless all is to end in chaos again. The more America thinks about what is ahead the stronger will be its purpose to achieve what it is after—the winning of the war if that can be done, and then making a solid, constructive contribution to a new order that shall not be sponsored by murderers and destroyers but by democrats wherever they may be, men and women who believe in the dignity of the human being and his right to absolute freedom of body and soul.

Hence it seems to me that the National Peace Conference is doing a most useful and patriotic work in appealing to the country for this special observance of Armistice Day. It has prepared a kit* containing Norman Thomas' pamphlet, "World Federation: What Are the Difficulties?"; the second report of the Commission to Study the Organization of Peace; two leaflets of the Commission on the World Community; the resolution of the legislatures of North Carolina and New Jersey declaring for the federation of the world; Vernon Nash's "Organized Efforts for a Governed World"; Sumner Welles' speech, "Postwar Specifications," as well as suggestions for leaders of World Government Day programs and still other material. I very much hope that some of the readers of The Christian Century who may see this article will call meetings in their communities to discuss the whole question. As I have written before, there cannot be too much discussion; there must be an enormous amount if we are to be saved.

World federation or world government we must have. It is hardly possible that out of a struggle as bitter as this in which such diverse racial and national elements are taking part, there could come a fully worked out and complete world government. In all likelihood there must be a process of evolution precisely as was the case with the United States after independence had been won. Mr. Thomas is right in saying that there is little chance that there would be wide acceptance by Asiatics, Africans, Europeans and Americans of an international government with complete power, even as our government in Washington has power over our forty-eight states. There are much more likely to be continental federations dealing with one another, natural groupings because of cultural similarities or geographical juxtapositions.

Need for Cooperation

But the all-important point is that the nations shall come together with honest determination to make a beginning, with full realization that humanity simply cannot survive another such catastrophe as this, particularly in view of the increasing destructiveness of lethal weapons after another quarter-century of peace. Above all is it important that the nations shall meet not in a vengeful spirit, but with realization that all are guilty and that there must be Christian cooperation. It is, therefore, most gratifying to hear and to see in the English press that there is not nearly as much desire there, outside of the Duff-Cooper-Vansittart groups, to do away with the Germans and the Japanese as there is in this country.

On the other hand, it also appears that there is not nearly as much interest in the world to come and planning for it in England as there is in this country. There are doubtless numerous reasons for this. Perhaps one is that England is in such an evolution itself and is under such dire pressure that it has neither the time nor the repose in which to concentrate on the future of this globe. Then there is not in England the same certainty of victory which colors all our thinking. They are too near the struggle and have suffered too much. All of this is just another reason why we in our fortunate position, free as yet from a deadly struggle for the mere means of existence and livable comfort, should devote ourselves to international planning. Whether we so desire or not, the burden of leadership in any postwar conference will be ours, whether there is a stalemate or complete victory for our forces. This is the time to begin to create that leadership, not when the war is at an end and everyone is physically and spiritually exhausted.

Time for a Pacific Charter

There is still another reason why the impulse should come from within our people themselves, and that is that both the British and American governments are lagging in leadership in this field. True, we have had the valuable addresses of Vice-President Wallace and of Sumner Welles, our undersecretary of state. But as is the case with Winston Churchill, Mr. Roosevelt, as the readers of The Christian Century are aware, first took the position that there should be no planning for the future until the war was won. Both have had to recede from this point of view, the result being the totally inadequate Atlantic Charter. It is our government which more than anyone else should observe World Government Day.

Here is Mr. Roosevelt's opportunity to carry the Atlantic Charter further and to give us a charter for Asia which shall be an improvement upon the totally inadequate Atlantic one. The necessity for this seems to have impressed Wendell Willkie on his trip around the world more than anything else. At least he has voiced his strong belief that this country must formulate at once and in detail its plans, and especially state where it stands on the color question. Those long hours he spent with Chiang Kai-shek seem to have brought this necessity home to him. He has apparently come to realize, with Pearl Buck and many of us, that the outcome of the war may depend not nearly so much upon the holding firm of Russia or a second front as upon our attitude toward the colored peoples.

Indeed, the gradual working out of a program for the future which will do justice to all and put an end to economic discrimination and to world armaments is the real second front for which the United Nations are waiting. The physical second front is so desperate a venture, if not a hopeless one, that the statesmen are well warranted in delaying it upon the advice of their military men, despite any vague promises which Stalin thought Roosevelt and Churchill had made to him. Those who favor the second front are banking too much upon the revolt of every occupied country once the United Nation forces have landed on European soil. They seem to visualize an easy march through to Berlin after the commandos and the millions of infantry to follow them are ashore. They apparently have no conception of the wreck and ruin there will be if the allies can advance and the Germans retreat, nor do they understand how impossible it is for peoples so ground down to stage a really effective revolt. But that again is all the more reason why we should hold out to these suffering and starving victims of Hitler's inhumanity and wickedness what they can look forward to when their final liberation comes—and it will come whether our arms tri-

*This kit can be obtained for 25 cents from the National Peace Conference, 8 West 40th St., New York City; for $1.00, more material can be ordered.

umph or not. Nothing could so steel them today or give them the courage to hold on as a definite vision of what we Americans are really fighting for.

Today we Americans do not know what that is. The effort to stir the people by telling them that they are likely to be slaves if Hitler wins, has stirred nobody. The idea that we shall be overrun by hordes of Japanese and Germans if we do not give up our last bit of scrap and cut down our rations, frightens no one. Americans are standing behind their government because they have been taught to do that at all times, and because they see abroad a monstrous evil which they are told can be ended only by brute force. It is not enough to tell us that we must smash Hitler and the Japanese militarists. I am very sure of the truth of this statement because I have been hearing reports from the camps that the troops are still puzzled, many of them, as to what it is all about and just what happens when the war is over.

After the Fighting—What?

The other day, on a Washington train, I sat next to a private soldier from New York. He was going home on his first furlough and I was much unsettled by the tone of what he said—that this time the men in the ranks were going to have the say when they came back from the fighting; they weren't going to put up with the kind of government we have been having, or the kind of leaders, and they were not going to have their children dragged into another such conflict. It was not what he said that upset me; I am for that, too; but the bitterness, the hatred, the almost vindictive tone which colored everything he said was what disturbed me deeply. I wish I could think that he was a rare exception, but I cannot. This again makes me feel that we must give these young men whose lives have been so ruthlessly broken into, at least a tentative vision of how they are to live after the war and of what we are building for their children and children's children.

So I hope that on November 11 there will be gatherings everywhere to discuss what that vision shall be and to create a plan which will be a far greater reward for the returning soldiers than any amount of public parades or Medals of Honor or Distinguished Flying Crosses. Those rewards are ephemeral. But if the victory this time again turns to ashes in our hands, if this time again the victors are to have nothing to look forward to but a nation forever armed and maintaining a seven-ocean fleet in annual expectation of attack, then two things may be written down as certain. There will be a tremendous reaction into isolationism in its worst sense, and we shall face very serious domestic political and social conditions. Indeed, Norman Thomas feels so strongly as to the former that he says if he were betting on the future as on a horse race he would "bet on a victory for American isolation or, more probably, American imperialism with or without British partnership, rather than on world government or a desirable world federation. Drift definitely is not drift towards the kind of world federation that the American people should support."

With that we can most heartily agree. Drift aimlessly we must not. Loose thinking and loose talking about world government Mr. Thomas also decries as hurtful to the great achievement of a federated world. Let us do hard thinking now and tight thinking and sound planning, and let us have an educational campaign that shall be in its way as magnificent as the industrial effort we are making to create vast amounts of the instruments of war.

BOOKS

God, the Unlimited Companion

MAN'S VISION OF GOD. *By Charles Hartshorne. Willett, Clark & Company, $3.00.*

SOME BOOKS are out of date before their last reviews are written. *Man's Vision of God,* by Charles Hartshorne, professor of philosophy in the University of Chicago, will not suffer this fate, however dilatory its reviewers might be, for it deals with a theme that is of first importance to the religious man and to the religious thinker: *the meaning and nature of God.* This book represents a growing literature in this field, symptomatic of our times, in which the interests of theorizer and practitioner converge, seeking at one and the same time to turn philosophic inquiry toward the vital concerns of our common life and to deepen our common grasp of basic realities through more careful, philosophical attention to their meaning.

The technician in metaphysical thought will find this treatise suggestive and exciting, for Hartshorne, being a bold and uninhibited thinker, departs fearlessly from long established suppositions concerning revered systems, like Thomism and other orthodox Christian philosophies, and strikes out on his own unabashed by the wincing of seers and scholars. And in this the lay reader will share its stimulus. Yet its evident endorsement of the common man's faith increases the danger that this book will be accepted and acclaimed by many who will not take the trouble to understand what the author has painstakingly sought to expound. And of this one cannot be overcritical, for the affirmations are clear and decisive; yet the author's exposition is overdetailed and involved for a book that purports to plead in behalf of the common man's faith. A plain man's edition is clearly in order.

Other reviewers have dealt adequately with the book's critical treatment of conventional approaches to theism and with its re-examination of standard arguments for God. (See, for example, the reviews by E. S. Brightman, *Journal of Religion,* Jan. 1942; John Bennett, *Christendom,* Winter 1942; and Sven Nilson, *Philosophical Review,* Sept. 1942.) The intent here will be to sharpen up the author's constructive thesis. In his preface, Hartshorne writes:

> The ground for this book is the conviction that a magnificent content—far surpassing that of such systems as Thomism, Spinozism, German idealism, positivism (old and new)—is implicit in the religious faith most briefly expressed in the three words, God is love.

In this phrase, "God is love," Hartshorne has packed the whole of the religious implication of the organismic philosophy. Thus his concept of love must be interpreted in relation to his concept of cosmic organism. Here he revives a thesis which was so imaginatively set forth by Fechner a century ago; yet the pattern of organismic philosophy enables him to make a more substantial case for panpsychism:

> The tissue of relations between the world and the immutable aspect of God constitutes a sublime pattern inclusive of all that

> is. . . . God's volition is related to the world as though every object in it were to him a nerve muscle, and his omniscience is related to it as though every object were a muscle nerve. A brain cell is for us, as it were, a nerve *muscle*, and a muscle *nerve*, in that its internal motions respond to our thoughts, and our thoughts to its motions. If there is a theological analogy, here is its locus. God has no separate sense organs or muscles, because all parts of the world today directly perform both functions for him. In this sense the world is God's body.

And again:

> God is that mind which enjoys the fullest intimacy with all things, and therefore in an undiluted sense has all the world for body. It is an implication of this that the world is not less but more organic than a man, and if the reader doubts this, let him remember that at least the world order persists, no matter what else undergoes destruction.

Now the relation between man and the divine in this organismic panpsychism becomes a more genuine interaction than was conceivable in the earlier substantive monisms or in the absolute idealism of Hegel. And this is facilitated by Hartshorne's reinterpretation of the meaning of relations (pp. 235 ff.) in which he dismisses the doctrines that "relations are exclusively external" or "exclusively internal," thereby achieving a way of avoiding the excesses of both dualism and immanentism. God has a transcendent aspect, he asserts, which remains abstract and external; but in other aspects his relations are internal to the world and, more particularly, to men.

In exploring this internal realm of relations, Hartshorne develops his organismic conception of love "as the effort to act upon adequate awareness of others" (p. 165). In a context so intimate and interwoven as the cosmic organism, which is God's body, there exists a situation which could be complete mechanism, and in which there would be complete denial of the ends of creature life. The fact that God is love precludes this peril, for he acts upon adequate awareness of others and thus provides conditions under which creativity can continue as the genuine creation and fulfillment of life ends. God, being appreciatively aware of these creature life spans, participates interestedly, expectantly and with satisfaction in their fulfillment, not for any egoistic purpose (apart from the satisfaction indirectly derived) but for the good of the creatures in their own right, as a companion contemplates the life of his friend or as parents often contemplate appreciatively the growing life of their child. Only God, in the internal aspect of his relations with the world, says the author, participates with complete appreciative awareness in the lives of his creatures. God contemplates their greatest good, as creatures; he envisions their maximal significance, apart from any secondary, mechanistic or instrumental considerations. Therefore he is more than men's mental environment or the ground of their being; he is their unlimited companion, concerned that "the intrinsic beauty of their lives, that is, their true happiness, which is also his happiness through his perfect appreciation of theirs," shall be realized and fulfilled.

From this premise, made oversimple in so brief a statement of it, the characteristic Protestant doctrines of "grace" and "reconciliation" take on new force and relevance. And in the light of this analysis, one can understand the author's preference for certain Protestant views of God, which he designates "Second-Type Theism." His conception, however, echoes more of the liberal Protestant's view than of either orthodox or recent neo-orthodox theories.

There is real value, I think, in projecting the theological lines of the organismic metaphysics so as to bring into focus its religious extension, as Hartshorne has done in this book. I do not think it is the only resultant possible. Another interpreter, instead of pressing the organismic pattern, as he has done here, might make more of the *creativity* motif, which is in fact the turn of Whitehead's own thought insofar as he has pursued its religious meaning. And of course it is the direction in which Wieman's thought has moved, within more restricted bounds, especially in his later writing.

To this reviewer, it seems confusing that the author should identify his view so decisively with prevailing Protestant philosophies of theism and explicitly dismiss current empirical theories, like that of Wieman, as being the "radical expression" of a position that includes atheism along with positivism (Third-Type Theism). Actually Hartshorne is building upon a structure of thought which is clearly organismic in its fundamental premises. It is a philosophy which issues from the confluent streams of Bergson and James, and finds full metaphysical rendering in the philosophy of Whitehead, the very roots out of which Wieman's philosophy stems. (See the reviewer's "The New Language in Religion," *Religion in the Making*, May 1942, for clarification of this point.)

I would not for a moment suggest that Hartshorne and Wieman are developing similar philosophies of theism; rather I would say that each, in terms of particular interests, is exploring areas of thought, bearing upon the religious reality, which arise from the vantage point of organismic philosophy and Gestalt psychology. Hartshorne's deeper meanings are simply unintelligible apart from this context. In fact, his meanings might be misconstrued by a pious interpretation that ignores this basic orientation of his thought. Hartshorne is a metaphysician seeking to construct a total view of God in terms of these organismic insights; Wieman at least in his more widely read works, has purposely veered from this more ambitious venture, seeking rather to designate within the empirical world operations that give a clue to the character of this Vaster Working. Hartshorne is under no obligation to discuss Wieman's work in presenting his own distinctive view; but in the interest of clarity and forthrightness, it would seem that he should understand and acknowledge the relation which his view bears to this suggestive and important, though different, aspect of the new theism.

BERNARD EUGENE MELAND.

Books Received

A Time for Greatness. By Herbert Agar. Little, Brown & Co., $2.50. (To be reviewed.)

America's New Order. By Raymond De Forrest Penney. Author, 738 Pacific Ave., Tacoma, Wash., 25 cents. In this brief discussion of "the shape of our 'wave of the future,'" Mr. Penney notes that within our generation there have been "new orders" in business, politics, art, education, religion and science. Many or all of these may be individually wrong, but collectively they point toward the opening of a new age. Its keynotes must be: an increased sense of personal responsibility, recognition of the law of cause and effect on a larger scale, and rediscovery of the inner life of man.

The Bucareli Agreements and International Law. By Antonio Gomez Robledo. The National University of Mexico Press, Mexico, D. F. The Bucareli agreements included two treaties and a more or less off-the-record executive agreement, all between the United States and the Obregon government of Mexico in 1924, and all designed in Washington and virtually forced on Mexico with a view to protecting American oil interests from the natural consequences of that provision of the Mexican constitution of 1917 which declared the national ownership of all sub-soil minerals. Robledo's treatise naturally presents the Mexican argument, but it is a scholarly and dispassionate study of the

historical, legal, sociological and international phases of the question. (Query for students of legal history: When slavery was abolished in the United States, were there foreign owners of American slaves; and if so, did their governments protest against this "confiscation" of property to which they had clear title under our laws at the time of acquisition, and did they claim compensation; and if so, did they get it?) Mr. Robledo has made a valuable contribution toward international understanding and justice between two good neighbors.

Christian Education in the Local Church. By Oliver De Wolf Cummings. Judson Press. A compact but comprehensive handbook on the organization and administration of religious education and the enlistment and training of leaders.

The Star of the Naga Hills, Letters from Sidney and Hattie Rivenburg, Pioneer Missionaries in Assam, 1883-1923. Edited by Narola Rivenburg. American Baptist Publication Society. These intimate letters written from the field to members of the family back home, bring back the flavor of the missionary enterprise of fifty years ago, record its dangers and achievements, and reflect the changes which it has undergone.

Not By Might. A Little that is Never too Late. By Sylvester Jones. Brethren Pub. House, Elgin, Ill., $1.50. Mr. Jones, a deservedly honored Quaker leader, began an extended period of service in Cuba shortly after the Spanish-American War, was in Spain with the Friends Service Committee, and is now occupied with Civilian Public Service. In this reminiscent book he recounts experiences and observations, drawing upon memories and diaries, and gives expression to his own strong faith in the potential goodness of all men.

Nest Among the Stars. By Louise Harrison McCraw. Zondervan, $1.00. A novel with a serious purpose of spiritual enlightenment and uplift.

Army Guide for Women. By Marion May Dilts. Longmans, $2.50. "Last-minute and authoritative information of the sort that women want to know about the army," including much that WAAC's will need to learn about the army of which they are a part and more that will be of interest to women who have men friends or members of their families in the service.

The Road to Victory. By Francis J. Spellman. Scribners, $1.75. (To be reviewed.)

I Married a Minister. Edited by Golda Elam Bader (Mrs. Jesse Bader). Abingdon-Cokesbury, $1.50. The wives of seventeen Protestant ministers and one rabbi's wife contribute to make this book a many-sided and many-colored view of the duties, delights and dangers of their calling. The surnames of the authors, if preceded by "Rev.," would make an impressive list of prominent preachers, but many of the wives are also widely and favorably known in their own right, and the others evidently deserve to be. The book is not a collection of detached essays on the general theme but has been intelligently organized. Each contributor treats of a particular phase of the job of being a minister's wife—church activities, opportunities, spiritual life, home, children, friends, dress and appearance, hobbies, vacations, etc.

CORRESPONDENCE

Amazing Letters

EDITOR THE CHRISTIAN CENTURY:

SIR: That is an amazing collection of letters by pacifists in your issue of October 7. If I were to gain my first knowledge of the world crisis from those letters, I would come away with the definite impression that humanity is menaced by two great nations, England and America. The writers seem to find in India the chief victim of tyranny and in America the chief center of racialism. I know that these letters do not in their one-sidedness represent the best Christian pacifism in America (I should make an exception in the case of Mr. Templin's letter) but they are striking evidence that many Christian pacifists, unconsciously in order to protect their pacifism, turn their attention away from the facts that make their position most difficult, especially the facts which they would soon discover in occupied China and in occupied Europe.

Much is said in these letters about whether or not the authors prefer a victory for the United Nations and they seem to have little preference. The discussion is rather speculative concerning the possible outcome of the war. The major consideration which these letters ignore is that we need not speculate concerning what an Axis victory would mean. We know. If the writers of these letters do not know, they need only ask the French, the Poles, the Dutch, the Chinese and many others. These nations know what happens to people when the Axis nations win victories. It is incredible that so many letters could be written in utter disregard of what is a matter of such certain knowledge.

It is quite true that we do not know what the results of a victory of the United Nations would be. But can these writers not see that, at the very least, in the case of such a victory there would be many wills checking and correcting each other and not one will working in the darkness of universal censorship and repression; and that once again there would be freedom to make choices that involve more constructive possibilities than the choices now open to us, choices that would be made in the open, under public criticism? Can they not see that there are elements in the ethos of China, the United States, the British Commonwealth and the Soviet Union (in spite of all contrary trends) which put imperialism and racialism on the defensive? Can they not see that there are hopeful movements in those nations which point toward a better democracy than we have ever had, movements which have roots among the workers and in the churches and which are supported by the bitter lessons which have been taught by recent events? Can they not see that there is a vast difference between the serious sins and failures which have accompanied the use of power in a country like ours and the official, efficient, planned cruelty that aims to exterminate or enslave the people of whole continents in the interests of one race? They do not write as though they recognize the existence of such planned cruelty. Perhaps they still think that it is only "propaganda"!

Pacific School of Religion, JOHN C. BENNETT.
Berkeley, Calif.

Another Location for the Flag

EDITOR THE CHRISTIAN CENTURY:

SIR: May I express my appreciation of your editorial, "Flags in Church," and suggest a position for the national flag which, where practicable, seems to convey an impressive symbolism. I am thinking of a city church in eastern Pennsylvania, which has a gallery. The national flag extends at about a 30-degree angle from the back gallery. The congregation faces the altar, on which is a beautiful brass cross; they worship the Universal Father under the shelter of their national flag, which floats over their heads, as if to symbolize the protection which our nation gives to religion. To my mind, no more meaningful position can be given the national flag in a church.

Zion Reformed Church, PAUL T. STONESIFER.
Chambersburg, Pa.

The Only Christian Symbols

EDITOR THE CHRISTIAN CENTURY:

SIR: I agree with the point you make about the Christian flag, but I go further in solving the problem of rank and the place of honor. It would be all right to bring the national emblem before the cross in penitent submission, but that cannot be done when a place of *honor* is sought for it at the same time. My conviction about this matter is that the only symbols relevant to Christian worship are those which have to do with the common experience and hope of all men of all lands; in other

words, in the church the only appropriate symbols are universal symbols.

Presbyterian Church, Montgomery, W. Va. AUBREY N. BROWN.

Another 'Unnecessary Necessity'?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have followed your discussion of "Flags in Church" with deep interest, and I am in agreement with you as to the irrelevance of a Christian flag. However, I do not concur with your statement: "But to bring the national flag into the church is to express both the allegiance of the nation to God—as a goal if not an attainment—and to acknowledge the need for divine blessing upon the nation. Thus rightly interpreted, there is no better place for the national symbol than before the cross."

The difficulties in the above statement may be summed up as follows:

1. Many Protestant churches—perhaps a majority—have no altar or cross, and thus the national flag is most likely to become the most obvious and compelling symbol.

2. In many churches where it has not been customary to have a flag in the sanctuary the national emblem is now being installed, and thus it undoubtedly attracts much attention and is given an undue emphasis.

3. In time of war the national emblem, because it is associated with martial displays that accompany war, is more likely to inspire national feelings, prejudices and pride rather than the spirit of penitence.

Recognizing the above mentioned realities, would it not be more honest to interpret the flag for what it really signifies and truthfully admit that in most cases the church is merely faced with another "unnecessary necessity"?

St. Paul's Church, Franklin Park, Ill. ROBERT D. BRODT.

Objections to the Palmer Proposal

EDITOR THE CHRISTIAN CENTURY:

SIR: Of the many objections which might be raised to the proposal of President Palmer in your issue of September 30 for a congressional commission to begin negotiations for peace, the following are of especial importance. If an official agency of this government should offer "to confer with all who will confer, whether friends or foes or neutrals," it would be regarded by the other United Nations as a repudiation of the implied and explicit engagements made by our government to those nations in recent months.

Again, at this particular time, when many of the other United Nations are fighting for their lives, when large portions of the populations of these nations are suffering from atrocious oppression by their conquerors, while we have as yet made no comparable sacrifices in the common cause, a step on our part such as is suggested would seem to our allies as an act of treachery. Moreover, the proposed repudiation by this government of the Atlantic Charter, which has been adopted by all the United Nations as their statement of war aims, would be regarded as an act of bad faith.

College of Emporia, Emporia, Kans. FRANCIS R. FLOURNOY.

Jewish Service for War Prisoners

EDITOR THE CHRISTIAN CENTURY:

SIR: I think the public ought to know something of the fine work which the United Jewish Refugee and War Relief Agencies, Montreal, have done in the refugee camps of Canada. Under date of August 19 an article of mine was published in The Christian Century in which I referred briefly to work in the refugee camps. The United Jewish Refugee and War Relief Agencies has spent over $50,000 helping these refugees. The committee has also helped materially in all the educational work and has cooperated with the European Student Relief and our own organization in the entire program. The major burden of securing releases has been taken care of almost entirely by the Central Committee for Interned Refugees which has been organized by the United Jewish Refugee and War Relief Agencies and is working in all camps.

War Prisoners' Aid, Y.M.C.A., Toronto, Ont. JEROME DAVIS.

Praise from Sir Hubert

EDITOR THE CHRISTIAN CENTURY:

SIR: May I express a word of appreciation for the excellent motion picture reviews and box scores carried in your columns each week. I have watched these carefully since they started, and have cut them out and pasted them in a loose-leaf book. This book now provides a splendid survey of the most important films produced in America during the past two years. It also makes an easy reference when the members of my family are debating the choice of films to see.

I understand that Miss Margaret Frakes, head of the Independent Film Scores which provides these reviews, is chiefly responsible for their fine sensitivity to social and ethical values. Congratulations to her and to you for making them available to your readers!

Chicago. FRED EASTMAN.

Not a Debt But an Obligation

EDITOR THE CHRISTIAN CENTURY:

SIR: We would like to correct a misunderstanding which appeared in a recent issue of The Christian Century. It was stated that Lutheran conscientious objectors are in debt to the extent of $4,500 to the historic peace churches for their men in Civilian Public Service camps.

The historic peace churches have not in the past and do not now consider any of the men to be "in their debt" for the cost of operation of the camps. They agreed with the government that they would finance the program to the extent of their abilities and would welcome all sincere conscientious objectors regardless of whether they or their church groups felt able to contribute to the financial support of the camp program. Naturally, they are glad to receive contributions from any group who are concerned but they do not feel that either the churches or the men involved are in the position of "owing" the cost of maintenance to the historic peace churches.

They feel that Civilian Public Service is a total pacifist program in which some men by the accident of birth have been drafted while others outside contribute as much as they are able to the maintenance of the program.

National Service Board for Religious Objectors, Washington, D. C. PAUL COMLY FRENCH.

The Nisei Don't Understand

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of September 30, Daniel A. Poling is reported to have declared, while on his tour of Japanese assembly centers, that the policy of confining Japanese was "an absolute necessity," and that "generally the Japanese understand this necessity." When we read this report by Dr. Poling we were stunned. We did not know what to make of it. How he ever came to the conclusion that we in these centers viewed our evacuation as a "necessity" is a puzzle. For the feeling among us is almost unanimous that the moving of our people, especially citizens, was not only not a necessity but a grievous blunder in several respects.

Furthermore, Dr. Poling's careless remark is a damaging blow to Christian evangelism in our camps. We who love Christ plead with America's church leaders to be very cautious in making statements regarding our evacuation for fear the whole Christian cause will be discredited in the eyes of our people.

Tulelake WRA Project, Newell, Calif. SHIGEO TANABE.

NEWS *of the* CHRISTIAN WORLD

Deny Freedom to Nashville Pastor

Minister Is Ousted from First Presbyterian Church—Issue is Freedom to Preach on Social Issues

(Special Correspondence)

NASHVILLE, Oct. 8.—After 13 years in the service of First Presbyterian Church, Nashville, Dr. Thomas C. Barr has been dismissed from his position as the minister of its 2,700 members. A small group of dissidents have precipitated a situation which caused a commission of the presbytery to "dissolve" the pastoral relationship because "the present state of disunity in the church and the measure of opposition to his continuing as its pastor is such as to preclude hope for a united church under his leadership."

This event, which has shaken the religious life of Nashville to its foundations and has had repercussions throughout the Southern Presbyterian Church, occurred in a church whose membership contains much of the culture of the city of Nashville. Dr. Barr's predecessor, Dr. James I. Vance, became famous as the dean of southern pastors in this church. Andrew Jackson was once one of its members. It is probably the wealthiest church in the city. Dr. Barr became assistant pastor when he left Union Seminary in 1929 and on Dr. Vance's resignation in 1936 was elected minister. While at Union he was student pastor in the great Madison Avenue Presbyterian Church, New York.

Started in Youth Forums

The controversy that has, after more than a year, led to the dissolution of the pastoral relation, began with "certain rich men" at the time Dr. Barr was called to the pastorate. As assistant pastor his chief work was with young people. He organized classes and conducted forum groups in which contemporaneous social questions were discussed. He insisted that they be considered from all angles of fact and opinion but never with any one-sided propaganda or in a radical manner. The questions raised always ended with: "What solution does the Christian teaching offer?" Nor were social issues unduly emphasized. All questions of interest to those seeking the Christian way of life were discussed and special emphasis was put on personal living. Right here was where criticism began on the part of a few fundamentalists and a militant few to whom even the discussion of social questions in a church is anathema. These mustered less than a ten per cent opposition vote when the church voted to call Dr. Barr to the pastorate. But certain of them kept up criticism and seemed determined that there should be no peace until, in the name of peace, the young pastor should be forced out.

When Kagawa was in Nashville and was speaking daily to crowded church audiences, Dr. Barr desired one meeting in his church. Because the address on that particular night was to be on labor, officials of this element objected to his speaking, saying he could talk there on some other subject but not on labor. The pastor of the First Baptist Church was asked if he would welcome this address, knowing labor unions were invited. His reply was: "Yes, sir! In my church everybody is somebody." Kagawa talked to some 1,500 people, basing his theme on the old guilds where labor and employer worked together. No address he gave was more irenic. Labor, business and professional folk, students, white and black all listened together. The great majority of the members of the First Presbyterian congregation would have felt honored to have had the meeting in their church.

Deacons Meet Banker

A small group of dissatisfied deacons met from time to time in the office of a certain banker, who seems from the first to have been the leader of those who opposed any mention of social questions in the pulpit. As the deacons are not authorized to act on such matters as the pastoral relation, their carefully worked up disaffection after some eight months was taken to the session of elders. The elders considered the matter for several months and then both boards voted against any change in the pastoral relation. But this did not stop the determined little group of dissidents. They took up the war issue. Until Pearl Harbor, Dr. Barr doubted the advisability of our country's entering the war. This brought a demand that he cease to preach on war issues on penalty of a request for his resignation. His answer was, "Only God can tell a man what to preach and I could not keep my ordination vow if I agreed to an order curtailing my preaching."

After Pearl Harbor, Dr. Barr supported his country's policy. He offered his services, through the denominational committee, as chaplain or in any other capacity that would be of help to his country's cause. By this time the dissidents had a majority in both the board of deacons and the session (of elders) and they voted a request for his resignation. He appealed to the congregation. The rules of the church require that one-fourth of the membership sign a petition calling for such a congregational meeting. Within five days more than 500 signed such a petition. Certain objections were interposed questioning the validity of some signatures. So another petition was circulated, this time with each signature certified. More than 700 signed. The congregation then voted confidence in the pastor by more than two to one. On the question of continuance of his pastorate, the proportion was three to two favoring his remaining. In the name of peace within the church, many voted to sacrifice the pastor, though they approved of him as pastor and of his message as preacher.

Refer Issue to Presbytery

Certain of the dissidents then requested intervention by a presbyterial commission authorized by the presbytery to act in such matters. This commission, admonishing

(Continued on page 1302.)

Catholics Discuss Rural Life in U.S.

5,000 Meet in National Conference—Hutchins Opposes Army Education—Cult Leader Dies at 72

(Correspondence from Chicago)

CHICAGO, Oct. 12.—With upwards of 5,000 persons attending high pontifical mass on Sunday, Oct. 4, the 20th annual National Catholic Rural Life Conference got under way at Peoria last week. To it came Archbishop S. A. Stritch; Claude R. Wickard, U. S. secretary of agriculture; Wheeler McMillen of Philadelphia, editor of the *Farm Journal;* James Myers of New York, industrial secretary of the Federal Council of Churches; and scores of Protestant rural life leaders. About 80 Protestants sat down at the complimentary luncheon to non-Catholic rural life administrators given by the board of directors of the conference on Monday. Notable success was achieved, too, in getting farm people into its sessions and its leadership.

* * *

Propose Farm Acreages For Soldiers

The conference is directed by Msgr. L. G. Ligutti, who developed the Granger, Iowa, homesteads where families were taken from the dire poverty of abandoned coal mine shacks and settled on small tracts of land. Now the project is returning to the federal government the funds invested in it. Msgr. Ligutti urged upon the conference a proposal for ten-acre subsistence farms for soldiers and industrial workers at the end of the war. Secretary of Agriculture Wickard advocated the immediate migration of 2,000,000 farm families from marginal land to better and more productive soil as a war measure. He pointed out that this is the opportunity to abolish agriculture slums in our country. Wheeler McMillen advocated chemurgy with its production of needed goods from the soil as a substitute for industrial competition between nations and the opportunity really to help raise the standard of living of all.

* * *

Family Stronger On Farms

Catholics are convinced that the conference clearly demonstrated that their church's future is imperiled unless it strikes roots into the rural life of the nation. Urban communities do not replace themselves. "Here [in rural areas]," said Archbishop Stritch, "we have the family functioning as the family should function in our culture. Against communism and state socialism and in the support of our democracy there should be no bulwark stronger among us than the farm." He would see that way of life both economically and spiritually sustained.

* * *

Hutchins Opposes Army Control of Schools

In his presidential report to the board of trustees of the University of Chicago

last week, President Robert M. Hutchins said: "Although the government has demonstrated an enlightened capacity to use the resources of the universities in the conduct of the war, it has yet to show a similar intelligence in dealing with the students of the country. . . . A high official of the war department remarked at a meeting I attended that he thought liberal education was a fine thing, but he didn't know whether the army could allow it. The question is whether the country can allow a generation of citizens to grow up without it. . . ." The S.A.T.C. in the last war "put the army in a position to determine and administer the course of study in institutions of higher learning. This the army is notoriously incompetent to do. Even if we were to grant, as I do not, that the army knows better than civilian educators what the education of soldiers should be, our veneration for the armed forces need not carry us so far as to conclude that they know better than civilian educators what the education of citizens should be." If the draft age goes down to 18, Dr. Hutchins foresees the necessity of drafting men to be trained for citizenship, selected on the basis of ability and not on the size of the father's pocketbook.

* * *

And So Forth

A bureau under the Council of Social Agencies of the city has been opened to enlist the services of volunteer workers to supplement the depleted ranks of professional social workers and to meet the increased demands occasioned by war conditions. On the first day that the bureau was open 160 applicants presented themselves. In the face of work and civilian defense demands, that is a remarkable demonstration of social-mindedness.

Wilbur Glenn Voliva, head of the religious colony of Zion, Ill., died yesterday at 72, still holding that the world is flat. The property of the colony was once estimated to have a value of $11,000,000. Successor to Alexander Dowie, the Australian evangelist who founded the cult in 1901, Mr. Voliva came into the leadership of its affairs in 1906.

George M. Houser, who served as part-time youth secretary of the Chicago Fellowship of Reconciliation, has been appointed full-time worker for this group. The office is located in the Methodist Publishing House building located at 740 Rush St.

CHARLES LESLIE VENABLE.

Churches Asked to Stop Race Ban on Jobs

The churches were asked to help put into effect a national policy of non-discrimination in employment by George M. Johnson, assistant secretary of the President's Committee on Fair Employment Practice, at a meeting of the department of race relations of the Federal Council of Churches recently.

Rejects Protest on Japanese Students

When a Richmond, Ind., lodge made an effort to raise an issue over the presence at Earlham College of six American-born Japanese students, President William C. Dennis declared that the students were there as a part of the "practical and statesmanlike" policy of the government and that they would remain.

W.C.T.U. Asks for War Prohibition

Rests Its Case on National Needs for War—Bishop Warns Catholics On Parochial Schools

(Correspondence from Alabama)

BIRMINGHAM, Oct. 7.—The 68th convention of the national Woman's Christian Temperance Union closed last night with an address by Judge Camille Kelley of Memphis, after being in session here for six days. Mrs. Ida B. Wise Smith was elected president for the tenth consecutive time. President Smith declared that the aim of the W.C.T.U. at this time is wartime prohibition. She made a plea that the tons of grain, sugar and fruit used annually for the manufacture of alcoholic beverages be put into the war effort. She pointed out the inconsistency of the government's allowing food materials to be used for alcoholic beverages while it is rationing food and while starvation is taking the lives of so many people among our war allies.

* * *

Movie Stars Steal Front Page

The newspapers of the city did not seem to be jubilant over the coming and presence of this temperance body. The enormous revenue these papers get from liquor advertising explains this lack of enthusiasm. A week before Birmingham was visited by three movie stars to boost the sale of war bonds. The papers played up their visit beforehand and during their stay with front page pictures and stories, whereas the best the W.C.T.U. president could get was page 20. The high point in the movie stars' program evidently was when one of the stars took off her stockings before 3,400 people at the city auditorium and sold them to a man for $500. The papers described the show in detail.

* * *

New Governor Starts Cleanup

The new governor who will take office on Jan. 20 promised during his campaign that one of the first things he would do was to get rid of beer joints and honky-tonks. He has been conferring with outgoing Governor Dixon who announced last week that his administration would not renew any permits for private retail license which expire in January. Governor-elect Sparks has let it be known that he is going to give the liquor system of the state a good scrubbing. Yesterday Colbert county in the northern part of the state voted out the liquor store system which now gives the state 46 dry counties and 21 wet. Outside of Birmingham there are now only two wet counties left in the northern part of the state. Some of the experts dolefully estimate that the loss in revenue due to the cleanup program that the new governor is planning and already announcing will be about $1,000,000.

* * *

White and Negro Ministers Meet

On Monday of this week the Birmingham Protestant pastors' union and the Negro pastors of the city had a union meeting. The purpose was to hear Bradford Abernethy, of the Federal Council of Churches, speak on the bases of a just and durable peace. He stressed the right attitude of the white man toward the other races. Some of the colored pastors stated that they could see a rift in the clouds and they believed better days are ahead and that the defeat of Georgia's Governor Talmadge was a good omen.

* * *

Clean Up Center Of Vice

Phoenix City is just across the river from Columbus, Ga., where thousands of soldiers are stationed at Fort Benning. For years this little town has had a bad reputation. But now, says Capt. James A. Loveless, it is "quieter than a Sunday school picnic." After two decades when "this community tolerated open houses of prostitution," a six-month cleanup has changed Phoenix City from Fort Benning's number one problem "to its present position in which no prostitution or venereal disease problem exists." Captain Loveless said this was accomplished by "(1) Warning all operators of houses of prostitution, honky-tonks, tourist cabins and certain other questionable places immediately to cease all prostitution activities or be prosecuted. (2) The subsequent arrest and criminal prosecution of all persons known to be engaged in or abetting prostitution, who failed to heed this warning. (3) Revocation of all licenses of beer, dance hall, whiskey and 'tourist cabin' establishments where soliciting was tolerated. (4) The army placed offending establishments 'off-limits' for all army personnel."

* * *

Catholics Compelled to Go To Parochial Schools

Thomas J. Toolen, bishop of Mobile, has reissued his annual warning that "the sacraments are to be denied to all parents not sending their children to the Catholic school." The *Catholic Week* reminds the faithful that "no priest of the diocese, be he pastor or curate, can grant this dispensation [of excuse]. It must come only from Bishop Toolen." But, says the *Week*, "if their [parents'] reasons are sufficiently weighty, he will grant the dispensation." Bishop Toolen joined with the Knights of Columbus, the Holy Name Society and the American Legion in Mobile in vigorous protest to the Mobile county school board for leasing the public high school auditorium to Jehovah's Witnesses for their convention.

* * *

And So Forth

Henry M. Edmonds, for 27 years pastor of the Independent Presbyterian Church of this city, has left it to serve as dean of Knowles Memorial Church at Rollins College, Winter Park, Fla. He was head of the Alabama Interracial Commission and Negro organizations in the city showed their appreciation of his work on their behalf in a large mass meeting on the Sunday afternoon before he left.

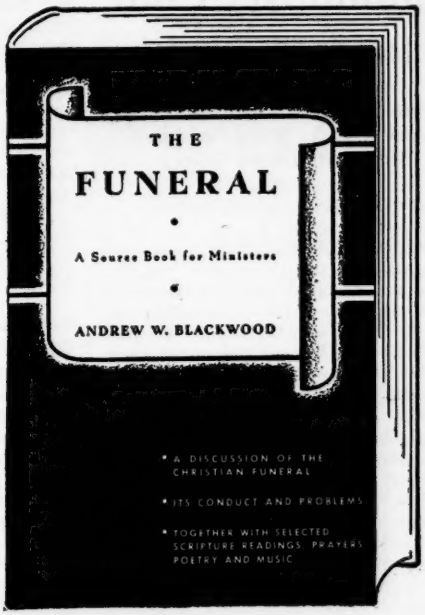
Samuel L. Dobbs, father of Bishop Hoyt M. Dobbs of the Methodist Church, died a few days ago at the age of 90. He had been a member of the North Alabama conference for 67 years.

ACTON E. MIDDLEBROOKS.

★ "REMARKABLY COMPREHENSIVE"

★ "EMINENTLY PRACTICAL"

★ "DEEPLY SPIRITUAL"


THE
FUNERAL
A Source Book for Ministers
ANDREW W. BLACKWOOD
• A DISCUSSION OF THE CHRISTIAN FUNERAL
• ITS CONDUCT AND PROBLEMS
• TOGETHER WITH SELECTED SCRIPTURE READINGS, PRAYERS, POETRY AND MUSIC

The FUNERAL

A SOURCE BOOK FOR MINISTERS

by **Andrew W. Blackwood**

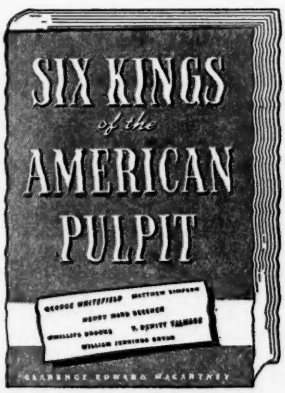
Long sought by thousands of ministers, Dr. Blackwood's book meets a real need. Read what Dr. W. Taliaferro Thompson of the Union Theological Seminary, Richmond, Va., says about it:

"This book is outstanding, not only because it is unique in its field, but because of its high quality. It is remarkably comprehensive. It covers almost every problem that could arise in connection with the conduct of the funeral of any type of person under any circumstances.

"It is entirely practical. Specific and detailed instructions are given. The actual materials that a minister would use in building a service, or in giving comfort to sorrowing hearts are presented in abundance. Hymns, music, Scripture readings, prayers, poetry, and a multitude of well-selected texts for sermons lie ready to hand.

"It is a deeply spiritual book. The thoughtful reading of it would do much to redeem the funeral from paganism or professionalism, flatness or sensationalism. The book is invaluable for the beginning minister . . . even the oldest, wisest, and most experienced pastor will find in it much of practical help and spiritual lift."

A VALUABLE REFERENCE BOOK FOR EVERY PASTOR $2.00



WHITEFIELD — SIMPSON
BEECHER — BROOKS
TALMAGE — BRYAN

A NEW BOOK THAT IS

- *Interesting to Laymen*
- *Inspiring to Leaders*
- *Helpful to Pastors*

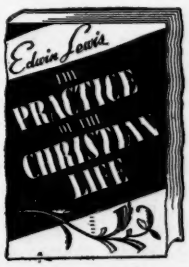
SIX KINGS OF THE AMERICAN PULPIT

by Clarence Edward Macartney

Knowing that people are always interested in other people, Dr. Macartney presents these six interesting biographical sketches covering George Whitefield, Matthew Simpson, Henry Ward Beecher, Phillips Brooks, T. DeWitt Talmage, William Jennings Bryan. If you've been waiting for "the next Macartney" book . . . here it is—one of the best. . . . **$1.50**

What a Christian should know and do
. . . told in

THE PRACTICE OF THE CHRISTIAN LIFE



This short, well-written book gives in extremely clear and simple language an outline of the main Christian beliefs and a non-technical and practical sketch of how to live the Christian life today. It is based upon Dr. Lewis' belief that "Christian doctrines are the reasons for living the Christian life."

by Edwin Lewis....$1.00

At Your Denominational Bookstore or

THE WESTMINSTER PRESS • Philadelphia, Pa.

Communists Quit Canadian Hiding

Surrender to Royal Mounties—Ontario Premier Asks for Their Freedom—Liquor Sales Show Gains

(Correspondence from Montreal)

MONTREAL, Sept. 29.—Tim Buck, general secretary of the Communist party of Canada, and 14 of his fellow Communists in various parts of the dominion, surrendered to Royal Canadian Mounted Police last week. For more than two years, since the Communist party was declared illegal in this country, these men had been in hiding. They refused to reveal where, although Buck asserted that he had not left Canada. Thirteen of the Communists surrendered in Toronto, one in Windsor and one in Winnipeg.

Premier Mitchell Hepburn and Attorney General Gordon Conant of Ontario joined in a telegraphic appeal to Minister of Justice L. S. St. Laurent urging that "the internment orders be revoked and these men allowed their freedom so that the morale and unity of the nation in the present war emergency may be no longer disturbed by this situation." The request was made "in view of the materially altered situation since the orders were originally made and the recommendation of the parliamentary committee that the ban on the Communist party be lifted, and the avowed desire and intention of these men to cooperate and assist in every way in the prosecution of the war." An advisory board under the Defense of Canada regulations will sit in Toronto this week to consider the cases of those who have voluntarily surrendered. In the meantime they are being held in custody.

* * *

Labor Conditions in Quebec Improve

A vivid picture of labor problems in the province of Quebec was given to the Fellowship for a Christian Social Order's conference on "Labor and the Church" last Saturday by Robert Haddow, grand lodge representative of the International Association of Machinists. The speaker revealed that Quebec, which in recent years was advertised in the New York press as the best field for exploitation on the North American continent, is slowly awakening to a sense of social justice. Responsible labor leaders have the double task of obtaining a fair living wage for workers and assisting the government to increase essential war production. In many cases the management unites with the workers in a desire to improve working conditions in war industries, but finds its hands tied by present federal labor legislation. Mr. Haddow denounced "the stupid, stubborn policy of the labor department, which will lead to more trouble in this country than fascism could give us." He urged a minimum wage of $25 weekly for all war workers, and favored one week's holiday with pay to every worker in the country.

* * *

Praise for Labor Conditions In Airplane Factories

Mr. Haddow cited the aircraft industry in Montreal as the first war industry on the North American continent to initiate joint union-management committees, five months before Donald Nelson set them up in the United States. In those five months plane production doubled, and the basic rate of pay for untrained girls is now 40 cents an hour, rising to an average of 68 cents. "We have set an example in Montreal that must be extended to every war industry in the country if we are to have maximum production," said the labor leader. Some 75,000 Montreal workers have joined the American Federation of Labor since last May.

* * *

Fellowship for Social Ownership Of Means of Production

The Fellowship for a Christian Social Order which instituted this conference is an interdenominational association of ministers and laymen which was founded in 1934. It declares that "this crisis in our day demands a change in the economic organization of society such as will transfer the means of production to social ownership and democratic control so that the motive of meeting human needs may operate and supplement the motive of private gain." Jack Thomas, chairman of the local executive, suggested at the conference that every denominational church paper in Canada be asked to give a page of each issue to the labor question. Housing and living conditions for soldiers' wives and families were strongly condemned. Other speakers were Rev. Glendon Partridge, minister of Livingstone Presbyterian Church in which the conference met, and Rev. R. A. Cameron, field secretary of the F.C.S.O.

* * *

Liquor Sales Show Large Increase

Canadian breweries produced 90,247,237 gallons of beer, ale, stout and porter during 1941, an increase of 17,859,574 gallons over the previous year, the dominion bureau of statistics stated last week. Sales and excise duties and taxes amounted to nearly $35,000,000, it was revealed. These figures will doubtless be used by the committee of the cabinet which is studying means of reducing the consumption of beer and spirits, as promised by Prime Minister King to the United Church General Council. In the province of Manitoba the hours of beer and liquor sales have been reduced by order of the provincial government. Beer parlors will be open 48 hours a week instead of 78, and liquor stores outside Winnipeg will be reduced to an 8-hour day.

* * *

And So Forth

Norman A. MacLeod, moderator of the General Assembly of the Presbyterian Church in Canada, is in the hospital here to undergo a major operation, after being taken ill in Sydney, N. S. The moderator has canceled all engagements on his physician's orders, and was unable to complete his tour of the maritime provinces and Newfoundland.

Some 215,000 unemployed and married women between 20 and 24 years of age registered last week, and only 20 per cent expressed willingness to fill war jobs. It is estimated that at least 225,000 men and women will be needed in the next few months to fill the needs of war industries and the armed forces.

DECOURCY H. RAYNER.

All Britain Eyes Stalingrad Siege

Cry for Second Front Increases—Wells Lists 'Incalculables' of the New World—Restore Iona Shrine

(Correspondence from England)

LONDON, Sept. 23.—Everything this week has seemed of secondary importance compared with the defense of Stalingrad, the news of which is being followed here almost yard by yard. There is only one feeling as the story comes to us. Such men as these cannot be conquered. A nation which can count on such men has something which no tanks or dive-bombers can subdue. At the same time the impatience which the story awakens does not grow less. Much is certainly being done to weaken the supplies and communications of Germany, but if only something more could be done and done now! Mr. Lyttleton, who has referred more than once to his early prophecy of the 80 critical days before us, said last Wednesday: "Nineteen of these remain, and at the end of that time the war definitely begins to enter into a new phase. We are approaching the breathless moment when, if Russia can hold on to her present positions for a few more weeks, the balance will begin to swing in our direction, and when the gathering forces of the greatest alliance which the world has ever seen are going to give us the first evidences of victory."

* * *

Wells Notes 'Incalculables' Of New World

In his *Phoenix*, Mr. H. G. Wells gives "a summary of the inescapable conditions of world reorganization." He repeats "patiently for the twentieth time or so" that the educated people are overlooking the fact that the fundamental conditions of human survival have changed in a threefold manner since this century began. The first is the abolition of distance. The second is "the stupendous enhancement of the power of waste in the world due to the uncontrolled exploitation of natural resources by a financial and big business world complex" which in fact controls governments. The third is "the rapid evaporation of illiteracy from the world." In a very few pages the author gives his report upon the form and aspects of world revolution. He finds that there are three incalculables which confront the world revolutionary. The first is the "riddle of Great Britain." The second, "those three-hundred-odd million Catholics." Will they or will they not follow "the dream of a German Catholic Middle Europe centering upon Vienna"? The third is the United States of America, "still more incalculable, still more enigmatical, even to itself." While there are these three incalculables, our public personages, Mr. Wells believes, are "subsidiary incalculables."

* * *

Prisoners Worship On Isle of Man

A service of an unusual kind was held on the day of prayer in an internment camp on the Isle of Man. Selections from the Psalms were read by a former pastor of

the German Lutheran Church. A lesson from Ezekiel was read by a Quaker. Prayers in English and in Hebrew for the king and royal family, ministers of state, members of the forces, for our allies and all who are suffering were offered by a Jewish rabbi. The national anthem was played by a German. The service was attended by the commandant, officers and troops in charge of the camp and a large number of the internees. Attendance was voluntary.

* * *

Missions are in Path Of the War

The progress of the war has involved many of the fields in which the London Missionary Society is at work: Hongkong, Papua, the Gilbert islands and now Madagascar. And there are other places in the war news in China and the Pacific which are household words to the friends of the L.M.S. Madagascar has been an island familiar especially to its Welsh friends. The church in that island is a very strong society which celebrated some years ago its centenary. From Africa, too, there comes news of the Bechuanaland soldiers in Lybia, with whom one of the L.M.S. missionaries is serving as padre.

* * *

Hold Communion in A Hurricane

Mr. Sandilands, the chaplain to these boys, writes an account of a communion service he had with them. It was held on a tempestuous night in a shed. Two hurricane lamps gave light but bread and orange juice were the emblems. Fifteen scarcely seen dim figures were there. The wind was so loud that the missionary had to shout at the men four feet away when he spoke to them. But they sang their hymns and had their communion and prayed the Lord's prayer. Then they went out into the black night where the wind blew out their lamps.

* * *

Restore Scottish Shrine In Collaboration

A group of ministers and laymen of eight denominations, including members of the Society of Friends, have been at work in the rebuilding of the old monastery at Iona, where Christianity found its first foothold in Scotland. I learn from the *Friend* that the amateur builders' labors were photographed for *Picture Post*—even during their joint worship in the abbey. In Iona they discussed the social order, Russia and other matters under the leadership of George Macleod and Nicholas Zernov, who gave chapter and verse for his conviction that Christianity is more vigorous in Russia than ever before.

* * *

Methodist School Notes Centenary

Didsbury College has celebrated its centenary with a great company of Methodist ministers to whom it is "the old school." The fact that the oldest of the Methodist colleges for the training of the ministry is only 100 years old is an eloquent testimony to the varied gifts as well as the devotion of the earlier Methodist ministers, who before 1842 were without the help such an institution could give. The college itself has won a great reputation not only in the Methodist Church, but also in all the other churches.

EDWARD SHILLITO.

Abingdon-Cokesbury

Dorothy Wells Pease

Altars Under the Sky • "This valuable little book points the spirit outward into the world of natural beauty. The book indicates that it has grown rather than being hastily thrown together. . . . Well-chosen Bible passages . . . choice bits for morning watch addresses and for evening devotional programs. . . . Folks who love God's natural beauties and those who are assigned the task of heightening the appreciation of others for natural beauty will find the book indispensable after using it." —*Iliff Bulletin.* $1

Helen L. Toner

When Lights Burn Low • "This is a book of Christian reassurance for these times. It has a frankly human rather than academic approach to problems. Its aim is to justify faith in dark and dreadful hours. Miss Toner is thinking of people 'possessed by grim despair and disillusionment.' Her counsel will be helpful to them."—*New York Herald Tribune.*

"A clear, discerning, spiritually invigorating presentation of the power of the Christian gospel for our time."—*Garrett Tower.* $1

Isabel Warrington Heaps

Five Marys With rare lithograph engravings by David Roberts, British artist.

Mary the Mother of Jesus, Mary the Wife of Cleopas, Mary of Bethany, Mary Magdalene, and Mary the Mother of John Mark are the women whose close association with Jesus renders every page of this book significant. Through the study of their lives and characters, new light falls upon the Master Friend whose life and character illuminated their own. Every known fact and every particle of testimonial evidence are here carefully considered. Clear knowledge of the time and country of Jesus and keen imaginative insight have made of this a vivid, moving book. $1.50

Clovis Chappell

Feminine Faces • "He presents sixteen Bible women, showing in each one a definite personality and character. . . . One can easily predict the conduct of a person whom one knows well. Dr. Chappell reverses this process and recreates a person from the known conduct. He does this by looking at the background, gathering a little here and a little there. Then with the conclusive, decisive act he has completed the framework. . . . His word pictures are clear and vivid . . . an intimate picture of each of the sixteen women." —*Heart and Life.* $1.50

William L. Stidger

There Are Sermons in Stories

"The author gives us about one hundred tales which are most interesting and moving. Each one of them suggests a sermon or several sermons. 'They are not *my* stories,' says Dr. Stidger; 'I am not a creator here, but a reporter passing on something I have seen and felt and heard.' The stories are short and to the point. It is a collection of illustrations that throb with life." —*Westminster Bookman.* $2

Andrew W. Blackwood

Evangelism in the Home Church

"With our penchant today for thinking in terms of the society, we have lost our passion for the souls of men. It is to help meet this weakness, in the most practical sense, that Dr. Blackwood has written his latest book. . . . One of the values of the volume is in the clarity with which the author sees the relationship between evangelistic effort and the health and vigor of every side of the life of the Church."—*Princeton Seminary Bulletin.*

The Chapters: CURRENT TRENDS. PARISH EVANGELISM. PASTORAL LEADERSHIP. SOUL-WINNING SERMONS. MID-WEEK MEETINGS. PERSONAL WORKERS. SPECIAL SERVICES. PARISH REVIVAL. $1

Ernest F. Tittle

The Lord's Prayer

The book has this unifying purpose: to stimulate effortful prayer to the end that the name of God may be hallowed in a far from holy world; that the kingdom of God may come despite pride, greed, cunning, and military force; that the will of God may be done, despite the forces arrayed against it; that persons who are abashed by their own thoughts and desires may obtain forgiveness of sins; that the sorely tried and tempted may obtain deliverance from evil at a time when demonic forces are sweeping over the earth; that with confidence the cry may rise, "Thine is the kingdom, and the power, and the glory for ever. Amen."

"A genuinely great preacher is here at his best. The book is a penetrating and incisive analysis . . . a fresh and current treatment of the central segment of our Christian gospel."—*World Call.* $1

ABINGDON-COKESBURY

At Your Own Bookstore

PRICES SLIGHTLY HIGHER IN CANADA

All Faiths Meet To Pray for Men

Des Moines Conducts Interfaith Prayer Meetings for Troops—City Teems With Women's Army Corps

(Correspondence from Iowa)

DES MOINES, Oct. 6.—During the summer, remembrance services for all men in the service were held on Sunday evenings in the stadium of Drake University. Several thousand people attended. The noteworthy feature was the interfaith participation. On the program were representatives of the Protestant and Catholic churches and also of the Jewish faith. Prayer was offered by George Robinson, who has for the past 25 years been the pastor of the largest colored Baptist church in the city. Bishop Bergan of the Catholic diocese of Iowa gave the address. Such an interfaith expression of good will would not be possible in every city.

* * *

Women's Army Corps at Drake University

Des Moines is the center of training for the WAAC's. They have entirely taken over the army buildings at Fort Des Moines and a considerable building program is under way. In addition, they have taken over three hotels and a large office building. Early this month three of the buildings of Drake University, whose enrollment is down 16 per cent, were occupied. One of these is the beautiful new men's dormitory.

* * *

College Establishes Religion Classes

A new development affecting the Bible College at Drake University is the establishment this year of a department of religion under the liberal arts department of the university. This new department is administered by Dr. Sterling Brown. By this arrangement, students enrolled in the liberal arts department for the A.B. degree may major in religion and prepare to study for the ministry. This of course cuts down the enrollment in the Bible College.

* * *

Preaches Every Sunday For Forty Years

Lou Gehrig played 2,130 consecutive baseball games. That record was tied on Sept. 27 in another way. When the pastor of the Methodist Church at Fremont stepped into his pulpit, he was spending his 2,130th consecutive Sunday in church. He has preached every Sunday since Sept. 19, 1902. For a year before that he served every Sunday in some capacity in church. His name is John Wesley Zerbe. He came to Fremont as pastor last June. Fifteen of the forty years of his ministry have been spent in Iowa and seventeen in Indiana. He is proud of the fact that once he waded a half-mile in snow that was hip-deep and preached to an audience of six people!

* * *

Iowa Baptists Assemble

The Iowa Baptist convention will hold its meeting this year at the First Baptist Church of Cedar Rapids, Grant Anderson, pastor, beginning Oct. 12. This meeting marks the centennial of the organization. Among the guest speakers will be two former presidents of the Northern Baptist Convention, Earl V. Pierce of Minneapolis, and William A. Elliott of Ottawa, Kans. Other speakers include William Gear Spencer, president of Franklin College, in Indiana. The present president of the Iowa convention is F. G. Codd of Davenport, and the executive secretary is Frank Anderson of Des Moines.

* * *

Preachers Extend Reading of Books

The Iowa Baptist convention sponsors a number of reading clubs among pastors. Nearly ten years ago the first club was formed. The interest grew and now there are ten or a dozen. About nine or ten men belong to a club, and each member agrees to buy a new book. A round-robin schedule is set up and on the first of each month the individual member mails the book then in his hands to the next man on the list. At the end of the season, each man has had the chance to read all the books in his club and his own book comes back to him. An effort is made to get like-minded men into the same club. The director of the club is John Kern, minister at Osage.

* * *

And So Forth

On the first Sunday of this month Lewis Jacobsen began his ministry with the First Baptist Church here. He succeeds John Newton Garst, who last April went to the First Baptist Church of Schenectady, N. Y. Dr. Jacobsen comes from Redlands, Calif.

The change at Dowling College (Catholic), whose administration has been taken over by the order of St. Viator, removed all the former faculty. Father Robert Walsh, who had been very active on the teams that represent the National Conference of Christians and Jews, is now a parish priest at Lenox, Iowa. His place will be taken by Father Aldera, an associate at St. John's Catholic Church.

Many Iowa ministers have resigned their pastorates to become army chaplains. Many physicians have also gone into the service. Here in the city most of the younger doctors are gone and medical men say that when winter months come and there is more sickness, it is likely the city will feel the shortage of medical service.

WARREN C. TAYLOR.

Form British Council On Tolerance

A Council of Christians and Jews to combat religious and racial intolerance was recently formed in Great Britain. Originally constituted only of Protestants, Jews and Anglicans, it later received the adherence of Cardinal Hinsley, Roman Catholic Archbishop of Westminster, as joint president.

New Church Paper Is Launched

The *Messenger*, organ of the Evangelical and Reformed Church, is to be merged with the *Outlook of Missions* and *Our Work*, two other publications of the denomination, to form a new journal. David D. Baker is editor-elect. The new publication is to be a monthly. It starts with a circulation of 19,000.

Declare Faith in Internees' Worth

Quakers Say Disfranchisement Campaign Is 'Monstrous'—Poling Abandons Plan to Enter Chaplaincy

(Correspondence from Philadelphia)

PHILADELPHIA, Oct. 6.—An appeal for right relations with Americans of Japanese ancestry has been issued by the Northern California section of the American Friends Service Committee. "Understanding help" is requested from citizens from coast to coast as "fellow feelers with the afflicted." The Quakers condemn the "widespread opinion that our fellow citizens of Japanese ancestry are innately deceitful and unworthy of the citizenship which our Constitution has guaranteed them. We have found our Japanese-American friends through many years," they affirm, "as trustworthy and reliable as other human beings. Their names are conspicuously absent from relief rolls. We have seen them give up their jobs, homes, all their hopes and plans for the future with a minimum of resentment. We have much to learn from them."

* * *

Disfranchisement Is Feared

These Quaker workers call for public opinion to "forestall the spread of the monstrous suggestion of disfranchisement. The precedent set by such an action would reflect on our democracy, our treatment of Negroes, Orientals and all minority groups. To the countries which oppose democracy it would be fuel for their fires. Providing for private settlement for those now in government assembly centers ought to begin now. Returning soldiers will have first choice of jobs after the war. Prolonged internment will mean a serious psychological and moral deterioration."

* * *

Ladd Thomas Becomes Dean at Temple

J. S. Ladd Thomas of the First Methodist Church, Germantown, has been elected dean of Temple University school of theology, founded by the late Russell H. Conwell. In his earlier pastorate at Austin Church, Chicago, he was neighbor to the editor of The Christian Century. For 20 years Dr. Thomas has served with distinction in his present outstanding pulpit. Member of the Methodist commission on rituals and orders of worship, trustee of Drew and Temple and former president of the federation of churches, he is highly esteemed. Dean G. Floyd Zimmermann, whom he succeeds, resigned because of the health of Mrs. Zimmermann and has taken the chair of religion at Florida Southern College.

* * *

Army Tells Poling to Stay at Church

Daniel A. Poling of the Baptist Temple, who had recently been granted a leave of absence by his congregation to enter the chaplaincy, will relinquish his army chaplincy, as of Oct. 1. At a homecoming dinner tendered to him after his western coast tour, Dr. Poling read this from a let-

ter from Brigadier-General William R. Arnold, chief of chaplains: "Your influence among civilian groups is far too valuable to be exchanged for any assignment the army could offer you. In my honest opinion, Providence has favored you and us by spotting you just where you are. If the going in this war gets tough, and the flow of applicants begins to thin out, you are still subject to call."

* * *

Friends Most Numerous In United States

According to the newly revised *Handbook of the Religious Society of Friends,* published by the Friends World Committee for Consultation, the Society of Friends has more adherents (over 100,000) in the United States than in any other country. The world membership of Quakers is distributed in the United States, England and Wales, Kenya, Madagascar, Guatemala, Ireland, Alaska, Canada, China, Honduras, Jamaica, Japan, Cuba, Australia, Scotland, New Zealand, Germany, Mexico, India, Switzerland, Holland, Norway, Sweden, Denmark, France, Pemba, South Africa, Palestine and Czechoslovakia. Burritt Hiatt, Quaker business man of Wilmington, Ohio, has been appointed director of Quaker relief in France. He succeeds Howard E. Kershner, who had served for three years in France and Spain.

* * *

Quakers Look Toward Postwar World

The peace section of the American Friends Service Committee and the American section of the Friends World Committee have issued a 47-page statement on "Looking Toward the Postwar World." Coming out of the recent Wilmington, Ohio, conference of 75 leading Quakers, it is addressed primarily to members of their own society. Yet it expresses facts and judgments of significant interest to all who are concerned with the spiritual bases of a durable peace, its political organization, economic bases, relief and reconstruction, race relations, minorities and dependent peoples, as well as to those who are interested in the Quaker peace testimony in wartime. "Our reliance," says the report, "is not upon the power which dominates and coerces man but on spiritual forces—the irresistible power of goodness, the redemptive power of suffering. We must strengthen the vitality of our spiritual convictions, assume our share of the burden of the world's suffering and let our loving fellowship and unwavering faith encourage despairing hearts the world over."

* * *

And So Forth

The 155th General Assembly of the Presbyterian Church, U.S.A., will convene at Detroit, May 23, 1943, it is announced by William B. Pugh, stated clerk.

A committee of 31 prominent Presbyterians will sponsor their minimum Wartime Service Fund drive for $1,000,000, starting Oct. 15 and continuing to Nov. 8. Included are Supreme Court Justice William O. Douglas, Harold W. Dodds, president of Princeton, Arthur H. Compton of the University of Chicago, Will H. Hays, Mrs. Dwight W. Morrow and Mrs. Andrew Carnegie.

A spiritual enlistment crusade for Philadelphia and vicinity will be launched, Oct. 11-Nov. 29, by the federation of churches. Signatures on the enlistment card affirm: "In this hour freighted with destiny for mankind, I am moved to reaffirm my faith in the redemptive gospel of Christ and to recognize my personal Christian responsibility."

Pendle Hill, the Quaker graduate center at Wallingford, has chosen "Freedom and Cooperation" as its current academic theme.

The 115th annual meeting of the Pennsylvania Baptist convention comes to First Church, Altoona, on Oct. 21-22. H. Edgar Shade of Greenville will preside. At the fall meeting of the social service department of the Pennsylvania council of churches on the church and labor, appeal was made for the church to cooperate with the 14,000,000 workers now organized in labor unions. "The labor movement is Christian in trying to resist tyranny in business," said Merlin Bishop of the C.I.O., who was introduced by Andrew P. Bower of the A.F. of L.

CHARLES DANIEL BRODHEAD.

Dr. Hough Scores Peace Plans By Non-Interventionists

Preaching at St. Bartholomew's Episcopal Church, New York, on Oct. 11, Dean Lynn Harold Hough of Drew maintained that pre-Pearl Harbor non-interventionists should have no part in making the coming peace.

The Bible was a challenge to tyranny and reaction - but its history has never before been written that way

THE BIBLE IS HUMAN

A Study in Secular History

By LOUIS WALLIS

Author of "Sociological Study of the Bible," "God and the Social Process," etc.

This is the first Bible history to be written definitively from the secular viewpoint. It lifts the veil of orthodox dogma and reveals the social and economic aspects of Israel's extraordinary experience. $2.50

"A wonderful piece of work . . . a talent amounting to genius."—Bishop Francis J. McConnell.

"We need more attention to this side of life."—Herbert G. May, *Oberlin School of Theology.*

"Unique, reliable, stimulating, timely, and indispensable."—Samuel B. Mercer, *University of Toronto.*

COLUMBIA UNIVERSITY PRESS

He draws as he speaks

Announcing the Fifth Year of the Charles A. Wells Conferences on

CHRIST AND WORLD NEED

America's largest and most distinguished pulpits and communities have participated in these unique and effective programs presented by this noted world traveler, journalist and cartoonist.

THE CHARLES A. WELLS CONFERENCES on CHRIST AND WORLD NEED

152 Madison Ave., New York

Further information on request. All engagements planned well in advance.

We don't beg you to 'take' The Christian Century. We suggest that you read it. So that you may understand why, we offer an acquaintance subscription—17 weeks for $1. Mail in the coupon.

THE CHRISTIAN CENTURY
407 S. Dearborn St., Chicago

Please send The Christian Century for 17 weeks. Enclosed $1.00.

Name_____

Address_____

'If You Will Go to Work On This Thing'—

Here is a letter which came to us the other day from Philip G. Murray, minister of the First Baptist Church of St. Paul, Minnesota. It is typical of many.

EDITOR THE CHRISTIAN CENTURY:

SIR: I am writing you in appreciation of your splendid handbook on "The Churches and a Just and Durable Peace." We have used it profitably with a group of college and business young people. The boys facing a call to duty in the armed forces have shown special interest in our study. One of them who is now in the army said, "If all the churches will go to work on this thing, then maybe my kids won't have to face what I'm facing now. That is, if I'm lucky enough ever to have kids."

We are planning to "go to work on this thing" with youth and adults alike in our fall and winter program.

PHILIP G. MURRAY.

What better way is there to "go to work on this thing" than to use the discussion handbook—

The Churches and a Just and Durable Peace

80 pages packed with dynamite
Pocket size, for easy reading and handling
All the Delaware Findings
With comment and questions to start discussion
For
Men's Clubs
Women's Societies
Young People's Groups
Forums
Church Schools
Individual Study
Only 15 cents!
In quantities, less.

Time is flying. If you mean to have a Discussion Group on the Delaware Findings in your community this fall or winter, the time to use the coupon is NOW!

CHRISTIAN CENTURY PRESS,
407 S. Dearborn St., Chicago

Please send_____copies of the handbook, THE CHURCHES AND A JUST AND DURABLE PEACE.

Single copies, 15 cents.
10 or more copies, 10 cents each.
☐ Remittance enclosed. ☐ Send bill.

Name_____

Address_____

Race Issue Tense In Detroit Area

Housing Shortage and Unemployment Among Negroes Create Crisis—Smith Loses Senate Race

(Correspondence from Michigan)

DETROIT, Oct. 8.—This city is face to face with what a writer in the *Detroit News* calls "a keg of powder with a short fuse"—the race problem. Economic and social conditions, particularly housing, together with a vast influx of Negroes to Detroit, combine to make the situation acute. More than 160,000 Negroes are in Detroit. Of this number 8.2 per cent are on the public welfare. There is a total of 23,874 persons on welfare in Detroit, of which 53 per cent—or 13,130—are Negroes.

* * *

Says Good Housing Will Stop Crime

"The housing problem has been most serious for all Negro residents in Detroit. The government will not lend money to a Negro who has a building lot downtown and wants to make his home there, because it is a 'blighted' area. It is up to the government to remove the blight. The Brewster area was formerly high in its crime record. Today it is filled with model houses, is splendidly kept and has about the lowest record in the city in crime incidence." So says A. M. Smith in a series of articles under the general heading, "The Negro Problem in Detroit."

* * *

Police Ask Help of Negro Leaders

Commissioner Witherspoon of the Detroit police department, speaking on this problem, expressed himself thus: "Our police are really bending backward to get along peaceably with groups of young lawless Negroes, as they do with other racial groups. Leaders among the Negroes of Detroit could do much to help us and to avoid the bitter feeling that is frequently aroused. Counsel and guidance by these leaders, given to the young men and boys who are in most instances recent arrivals in Detroit, would go far to help the police department in just and legal treatment of offenders."

* * *

Unemployment Seen as Cause of Unrest

In the opinion of A. M. Smith of the *Detroit News*, who has made a close study of Detroit's Negro problem, the Negro boys who make trouble are not basically criminals; they are merely human beings out of work. If they had jobs, instead of roving the streets at night they would be in bed. Labor unions find it difficult to rid their members of color prejudice, and factory management fears shop department strikes if Negroes are hired. Louis E. Martin, editor of the *Michigan Chronicle*, a Negro publication, believes that subversive elements are also involved in the problem.

* * *

Thousands of Negroes Out of Work

So far as the general employment situation in Detroit is concerned, according to a report made last July from the proper state department, there were available on the active roll a total of 13,971 Negroes. Of these 113 had professional or managerial qualifications, 470 clerical, 3,730 service occupations, 869 skilled occupations, 3,617 semi-skilled, 1,206 no previous classified experience. So far only a small proportion of the entire group of 14,000 have found permanent places in factory production.

* * *

Brumbaugh Says Churches Are Aiding Negroes

Interviewed on this tense racial situation, T. T. Brumbaugh, secretary of the Detroit council of churches, said: "The Detroit council of churches, while not entering the field as a factional protagonist, has by resolution when appropriate and by counsel when needed, helped to keep Negro rights before the church-minded public. The chairman of the council's subcommittee on interracial relations, Charles A. Hill, was recently honored by the national Postal Alliance of Negro Workers for meritorious service in the Sojourner Truth housing issue, which ended in a distinct victory for justice to the Negroes of Detroit."

* * *

Presbyterians Declare For Just Peace

The Presbyterian synod of Michigan has just closed a significant meeting here, electing S. Conger Hathaway of First Presbyterian Church, of Hastings, as moderator. Perhaps the most notable event of the meeting was the report of the social, education and action committee, presented by the chairman, F. A. Roblee. This report held that isolation should be a thing of the past and that a new economic and political organization of the world's life is necessary; that while adequate safeguards must be erected against any kind of aggression, there should be neither a spirit of ruthlessness nor of hatred in the peace to follow the war. The report struck hard at racial injustice and hostility, thus: "We view with deep concern the rising wave of anti-Semitism; Hitler's own poison is being increasingly injected into American life, deliberately by some subversive groups, and thoughtlessly by many whose thinking is shallow and whose prejudices are great. Still more serious is the largely unchanged attitude of white America toward Negro America."

* * *

Ferguson Beats Smith For Nomination

Gerald L. K. Smith, onetime Disciples minister and formerly associated with the late Senator Huey Long, polled 112,000 votes in the primary for United States senator, on a platform promising synthetic tires to the people. Through his oratorical gifts and radio speeches—and he is a master at that sort of thing—Smith got a big hearing. Judge Homer Ferguson, famous one-man grand jury judge, won the Republican nomination by about a two-to-one vote over Smith. Senator Prentiss M. Brown, junior senator and upstanding Methodist layman, was unopposed for renomination on the Democratic ticket and is favored for re-election.

Detroit's population has now passed 2,000,000. And still they come.

EDGAR DEWITT JONES.

Urges Brake on Wartime Hatred

Clausen Tells New York Churches How to Act in War—Peabody Ordained Bishop of Central New York

(Correspondence from Central New York)

UTICA, Oct. 7.—Bernard C. Clausen, pastor of First Baptist Church, Pittsburgh, told the state council of churches' convention at Buffalo late in September how Christians ought to behave in wartime. He suggested four phases of a pattern of Christian action: "1. Slow down on news, speed up on thought. 2. Slow down on sports, speed up on health. 4. Slow down on self-pity, speed up on compassion. 4. Slow down on hate, speed up on plans." He said the present world upheaval is "the first civil war between world states."

* * *

Is Hitler the Puppet Of God?

Also in Buffalo, another Baptist preacher —William Ward Ayer of Calvary Church, New York—told a convention of conservative churchmen that God has made Hitler his puppet. He declared: "God can stop Hitler any time—just like that! He's just God's scourge. My God! Why doesn't the church wake up! If everyone would get on his knees from the President down, God would save us from a second front."

* * *

Peabody Elevated To Bishopric

Of ecumenical significance in this region is the recent official induction of Malcolm E. Peabody as Protestant Episcopal bishop of the diocese of Central New York. The ceremony took place in St. Paul's Church, Syracuse, and was attended by many church leaders. Bishop Peabody had served for several years as coadjutor with Bishop Edward R. Coley, who has now retired at the age of 80. Under Bishop Peabody's leadership, members of the Protestant Episcopal Church in this area are taking more active part than before in interchurch work. An Episcopal rector, Fenimore E. Cooper, is president of the Syracuse council of churches.

* * *

Jenney Leaves For Chicago

The removal of Ray Freeman Jenney from the Park Central Presbyterian Church of Syracuse to the pastorate of Bryn Mawr Community Church, Chicago, leaves a vacancy which will be difficult to fill. For 14 years he had been the confidant and friend of the leaders of business and industrial life of Syracuse and central New York. All movements for civic and social advance have found him sympathetic and actively interested.

* * *

Meet to Discuss Durable Peace

Utica council of churches will hold a conference on a just and durable peace at Christ Reformed Church, Utica, Oct. 14. Leaders will be Cameron P. Hall, Philadelphia, director of social education and action of the Presbyterian Church, U.S.A., and Walter D. Cavert, Syracuse, a member of the Federal Council's commission on the same subject and superintendent of Christian education of the Presbyterian synod of New York.

* * *

Seeks a Tougher Faith

Harry C. Meserve has begun his new work as minister of First Unitarian Church, Buffalo. He came from Cohasset, Mass. In his sermon of the first Sunday in October he said: "I begin my ministry among you with the hope that we shall succeed, not merely in perpetuating the life of an institution, but in discovering a deeper, tougher, more penetrating Christian faith than we have known. I call you to become pilgrims again and to thank God that the circumstances of this world have made it necessary for Christians to leave behind the easy answers, the smug complacency, the security that is no security, and begin again the quest for a faith which is really adequate to the times we are living through."

* * *

Holds Families Responsible For War Marriages

Mrs. Robert P. Taft, wife of the senator from Ohio, is not worried much about the increase in war marriages, if parents of the young people involved "think it is the real thing and offers promise of a lifelong companionship." She expressed this view at a conference of 200 Protestant women held in Syracuse under the auspices of the council of churches. At the same meeting Miss Elizabeth Johnson, Philadelphia, declared that the local prejudice against employing Negroes is "one of the most important challenges that Syracuse faces."

* * *

Tells How Missionaries Faced Police

Several missionaries who returned on the Gripsholm are finding places of usefulness in churches of upstate New York. E. Wade Koons of Korea is temporarily filling the pulpit left vacant by Ray Freeman Jenney in Syracuse. The Park Central Church has contributed to Dr. Koons' support in Korea for many years. Robert F. Fitch, who has spent his life in China, told the First Presbyterian Church of Rochester the other day that the treatment which Americans and Chinese receive at the hands of the Japanese military police "depends on who you are and what you are." He said many missionaries have been able to escape harsh treatment "only through the tactful handling of Japanese officials, a diplomacy learned after many years in the Orient."

* * *

And So Forth

Reinhold Niebuhr of Union Theological Seminary, Lynn Harold Hough of Drew Seminary, Harold Blake Walker of Oklahoma City, Okla., and Phillips P. Elliott of Brooklyn are scheduled for addresses at the 60th annual meeting of the Presbyterian synod of New York at Watertown, Oct. 19-22.

On World-Wide Communion Sunday, Oct. 4, Gerald Watkins, pastor of Lake Avenue Baptist Church, Rochester, called to sit with him at the communion table representatives of England, Germany, Russia, Scotland, Canada, Japan, Belgium, Italy, Netherlands, Greece and Wales, and an American Negro.

CARLYLE ADAMS.

Two Vital Hymn-Books

The New Church Hymnal

•

Worship in Song

•

IN step with the spirit of the times, these inspiring collections of hymns and tunes reflect the growing awareness of the social implications of the gospel. The hymns are worshipful, not subjective. The music is an incentive to congregational singing. The liturgic material enriches the services.

Returnable copies are available for examination

D. APPLETON-CENTURY COMPANY

35 W. 32nd St. New York

WHEN VISITING CHICAGO ATTEND HISTORIC

Central Church

Orchestra Hall—216 S. Michigan Blvd.

Sundays at 11 A.M.

DR. HAROLD W. RUOPP

Minister

Founded in 1875 as a non-sectarian church, Central Church has been for 67 years a church home for visitors to the city.

PULPIT FURNITURE

Chairs Communion Tables Baptismal Fonts Etc

Fine furniture at factory-to-Church prices. State your needs.

DE MOULIN BROS & CO

1204 S. 4th St.

GREENVILLE ILLINOIS

Choir & Pulpit GOWNS

Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church.

DeMoulin Bros. & Co.

1187 South 4th St. Greenville, Ill.

PULPIT & CHOIR GOWNS

Pulpit Hangings—Altar Cloths

Bible Markers—Communion Linens

Embroideries—Fabrics

Custom Tailoring for Clergymen

1837 Marking 105 years of service to the church and clergy 1942

COX SONS & VINING, INC.

131 EAST 23rd STREET NEW YORK N.Y.

NASHVILLE PASTOR DROPPED

(Continued from page 1293.)

"all who are concerned as pastors, officers and members of the church to exercise Christian charity and forbearance and to seek the unity of the Spirit in the bond of peace," in the name of peace finally voted to dissolve the pastoral relation, stipulating that the church should pay Dr. Barr's salary for three months or until he had secured another pastorate. They said:

"The commission hereby records its very high regard for the Rev. Thomas C. Barr, and its confidence that in his ministry with this church, including the period of recent development of disunity, he has acted in sincerity, with an earnest purpose to be faithful to his high calling as a minister of Christ, to be fearless in proclaiming the truth which his Master would have him proclaim; that he has sought to follow Christ in the spirit in which he has dealt with officers and members of the congregation and with all men in all relationships. However, the commission believes that the present state of disunity in the church and the measure of opposition to his continuing as its pastor is such as to preclude hope for a united church under his leadership, and therefore declares the pastoral relationship dissolved effective as of Sept. 14, 1942."

At the conclusion of the reading of this report in church, Dr. Barr said: "This has come neither as a blow nor a surprise. When I entered the Christian ministry, I counted the cost. Without malice, I can say that I see no reason for changing my stand on the freedom of the pulpit. May God's blessings be upon you."

Dr. Barr States Case

The gist of the whole matter is found in Dr. Barr's carefully worded defense before the church and the public, which appeared in the papers on July 20, 1942.

"1. I am criticized as not being evangelistic," he stated. "My position is that methods of evangelism which are not proving their effectiveness should not be used. I urged the establishment of chapels at our two settlement houses, which the session refused to permit. I have outlined an aggressive program of visitation evangelism to be inaugurated in this church in the fall in concert with other Protestant churches of the city. I believe in evangelism that is effective without being bizarre, and in all my sermons I strive to exalt the saving grace that is in our Lord Jesus Christ.

"2. I am criticized for not being patriotic. Over seven months before the attack on Pearl Harbor, on May 4, 1941, I preached a sermon expressing my doubt about the effectiveness of war in settling international disputes, and that this nation, so far as it was able and without an 'open and unprovoked attack,' should remain out of the war and conserve its resources for the rebuilding of a shattered world. I expressly stated that I could not take the pacifist position, that I did not consider those who disagreed with me as being unchristian and that war could be a means, if victorious, of giving us another chance to do what we did not do in positive service for world peace after the last war.

"Now that the country is at war, I feel it the duty of the church to bring the full resources of our faith to the men. The church is not to be a recruiting agent although its message must at times indirectly encourage men even to war. I feel it my duty to encourage young people to look with courageous hope to the future and, as God directs them, build a better world."

The pastor also defended his preaching on race, economics and politics as "matters of Christian concern."

These moderate views still were not acceptable to the group who had determined to oust Dr. Barr and after the congregational meeting which gave him its endorsement as indicated, the matter was taken to the commission representing the presbytery, with the result that the pastoral tie was dissolved.

New Congregation Organized

But the efforts of the presbyterial commission did not bring peace. Some 250 of the members of First Presbyterian Church have withdrawn from membership. Dr. Barr, as a purely technical matter, has questioned the right of the presbyterial commission to dissolve the pastoral relation as they did, and has appealed to the synod for a review of its finding. At the same time he has given notice that he will resign from the pastorate of the First Church no matter what its decision is.

The large group withdrawing have asked Dr. Barr to continue preaching and he is doing so. They have secured a theater in which Sunday morning audiences are averaging from three to four hundred. They have petitioned the presbytery to authorize the organization of a new church. A building in which to hold regular services has been secured against the time when the construction of a church of their own is possible, and Dr. Barr will be called as their pastor. He will doubtless accept but only on the condition that there shall be no expressions of resentment, that the Christian spirit shall be manifest toward their old church and that the program of the new church shall be constructive.

It is rumored that the leaders of the little group who stirred up all the trouble will do all in their power to induce the presbytery to deny the petition for the organization of the new church. If they succeed the new congregation will probably either go into the Northern Presbyterian Church or, as did Dr. Henry Edmonds' church in Birmingham 25 years ago, organize as an independent Presbyterian church.

ALVA W. TAYLOR.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

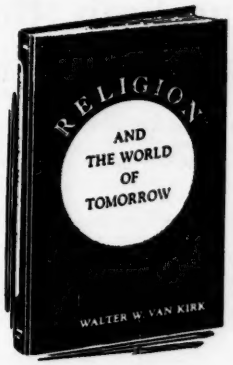
Desperate Journey (War.) Errol Flynn, Alan Hale, A. Kennedy, R. Massey, R. Reagan	*Melodrama.* Hair-breadth escapes by irresponsible crew of British bomber forced down near eastern German border, some dying, others trekking through Berlin, etc., to Holland.	Tense excitement as the miraculous escapes are effected, but the encounters are so far-fetched and the Germans behave so much like ninepins that film soon *ceases to be convincing.* M, Y
Get Hep to Love (Univ.) Edith Barrett, Gloria Jean, D. O'Connor	*Comedy,* with songs by Gloria Jean in her role as child prodigy who flees concert duties to hide with small-town family and attend high school.	Occasional songs by the young actress are film's chief recommendation. A *pleasant but undistinguished effort.* Y
Hi Neighbor (Rep.) John Archer, Jean Parker, "Scotty and Honeysuckle"	*Comedy* in which farm students in work-your-way-through school must persuade "owner" to continue her annual gifts.	May possibly entertain those who enjoy "barn dance" radio program, several stars of which appear. *Awkward and amateurish.* M, Y
Guerilla Brigade (Ukranifilm: Russian dialogue; English titles)	*Drama* celebrating heroic resistance of peasants, miners and fishermen to German occupation of Ukraine in 1918.	An example of series of Soviet films hailing heroes of the past, with implications for events of today. Inferior photography, *exciting action.* M, Y
Invisible Agent (Univ.) Jon Hall, C. Hardwicke, Ilona Massey	*Melodrama.* The usual trick photography of "invisible man" fame enables American owner of formula to filch secrets from nazi headquarters in Berlin.	A fantastic piece which in seeking to combine fantasy with melodramatic brutality comes off second best. Trick photography, as always, is interesting, but *somehow out of place here.* M, Y
My Sister Eileen (Col.) Brian Aherne, Rosalind Russell, George Tobias	*Comedy.* Incidents in basement-apartment life of two Ohio-born sisters struggling for careers in New York city, with assorted characters providing comic relief.	Adapted almost literally from the successful stage play, with excellent characterizations and effectively timed comic incidents, this is human, hilarious. *Caricature.* M, Y

BEST CURRENT FILMS

For Family: Dumbo, Fantasia, The Gold Rush, The Great Commandment, Holiday Inn, It Happened in Flatbush, The Pride of the Yankees.

For Mature Audience: The Battle of Midway, Crossroads, The Forgotten Village, How Green Was My Valley, In This Our Life, Joe Smith—American, King's Row, Ku Kan, The Loves of Edgar Allan Poe, The Magnificent Ambersons, Mokey, Mr. Kipps, Mr. V, Mrs. Miniver, My Favorite Blonde, The Pied Piper, Sergeant York, Sullivan's Travels, Target for Tonight, Ten Gentlemen from West Point, This Above All, Wake Island, The World at War.

Toward Permanent Peace



WAR cannot continue forever. Peace is coming. Can it be made to endure? For seventeen years the author of this book has helped to shape the mind of American Christianity on the principles which alone can guarantee peace with justice. These years and the rich associations he has formed on three continents provide an unequaled preparation for leadership in this hour. This book is indispensable for every minister who believes that the Christian Church should help today to shape the world of tomorrow. Tomorrow has its roots in the realistic, faith-filled today which Walter W. Van Kirk here describes.

Religion and the World of Tomorrow

IS ACCLAIMED BY CHURCHMEN, EDUCATORS, EDITORS

HAROLD BOSLEY: "A terse, incisive summary of the trends now at work in the life of the church seeking to orient the church to the problems of tomorrow."

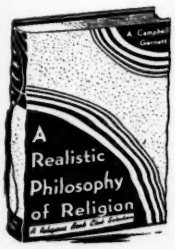
JOHN HAYNES HOLMES: "This program exacts idealism of a high order. Nothing will sustain our world in the end but spiritual foundations."

ALBERT W. PALMER: "Compact, factual, informative, timely—all these adjectives apply to Van Kirk's book, and then you need some more."

CHARLES S. BRADEN: "Dr. Van Kirk is convinced that the religious people of the world, if they would, could create the conditions requisite for an enduring peace. His book is dynamic and provocative."

L. O. HARTMAN: "Worthy of careful reading by laymen both as a summary of facts and as a statement of the general direction in which the church should move."

JAMES H. FRANKLIN: "No mere proclamation that 'God's in his heaven—all's right with the world.' It is frank and factual." **$1.50**



WHY The Religious Book Club

Selected This New Volume by

A. CAMPBELL GARNETT

AS A BOOK OF THE MONTH

Because

". . . it is an original and competent analysis of the nature of religion, and a constructive and persuasive interpretation of the validity of religious experience."

". . . it deals with religion not as a negligible interest but as a basic fact."

". . . it analyzes the problems of religion with acute insight."

". . . it provides an empirical basis for belief in immortality."

". . . it is sufficiently untechnical in language to be readily understood by any thoughtful reader." **$3.00**

Douglas C. Macintosh

"Will be found challenging by both right-wing and left-wing thinkers. While definitely theistic, it holds out an olive branch toward contemporary humanism."

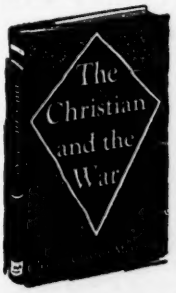
Charles Hartshorne

"Furnishes the most judicious account known to me of the current empirical approach to the understanding of religion."

CHARLES S. MacFARLAND

Says of Dr. Morrison's New Book

"Charles Clayton Morrison is always to be reckoned with on any vital issue. I believe that he has, in this book, dealt with his subject in a way that will be helpful to many perplexed souls, largely by dispelling popular illusions."



"Every person who has been doing any real thinking on the relation of the Christian to the war should read this book. No one of us has been able to reason through to an entirely satisfactory conclusion on the fact of war and our right relation to it. Therefore, the reasoning of a truly vigorous Christian mind in another is most welcome."—*Christian Advocate.* **$1.50**

WILLETT, CLARK & COMPANY :: **37 W. Van Buren Street CHICAGO**

Abingdon-Cokesbury

FRANCIS J. McCONNELL

Evangelicals, Revolutionists, and Idealists

James Edward Oglethorpe, John Wesley, George Whitefield, Thomas Paine, George Berkeley, William Wilberforce.

Here are presented in close and revealing portraiture six Englishmen of the eighteenth century whose leadership left lasting impress upon the American way of life and thought. Their tremendously significant influence is searchingly analyzed, as are their separate aims and achievements in their own time. The investigation of their several philosophies and personalities shows the idealism with which they envisioned in diverse ways a better life than that commonly experienced by their contemporaries. Each of the chapters is an adventure in understanding, setting forth life-principles strikingly pertinent to problems of the present era, and combining the results of scholarly research with salty humor and sympathetic insight.

$1.50

EDGAR S. BRIGHTMAN

The Spiritual Life

The conviction that "spirit" is the one steadfast and eternal reality in these days of turmoil underlies the thinking of this book. An uninterrupted confidence in the importance of the spiritual concept lends special significance to the clear and detailed definitions which illuminate every chapter, and to the applications of "spiritual" standards in religious, economic, and political areas. Convincingly the author builds up his conclusions that spiritual ideals are grounded in the very nature of human existence, and that goodness is inevitably victorious over evil.

$2

G. BROMLEY OXNAM

By This Sign Conquer

"Rarely has so complete a picture of present needs been more clearly presented in so brief a volume. Rarely has the conviction that Christianity, practical and appealing, furnishes the only solution to world problems been more appealingly stated. The style is easy to read, and the voluminous quotations, eloquent of the author's wide research, are especially pertinent to the discussion. No one can read this book without partaking of the crusading spirit of its author."—*Christian Science Monitor.*

The Chapters: Crucifixion and Crusade. The Objective of the Crusade. The Obstacles to the Crusade. The Individual and the Crusade. The Leader of the Crusade.

$1.75

DULLES • HAMBRO • HU SHIH • McCONNELL • PASVOLSKY • PATON

A Basis for the Peace to Come

The problems which await solution after the war, and the peace which must be prepared for *now,* are the topics of these six lectures, each by an authority in his special field. Writing from their respective religious, social, political, or economic points of view, the six thinkers face squarely and with consummate realism the task ahead, challenging every thinking American to intelligent long-range planning and constructive foresight. The book is born out of the certainty that the moment when the armistice shall be signed will be the worst possible moment for formulating a peace which shall be either just or durable. The authors are convinced that *now is the time* to consider the matters suggested by these chapters:

The Church Must Face It! Toward World Order. The Ecumenical Church and World Order. The Problem of Economic Peace After the War. Factors Necessary for a Durable Peace in the Pacific Area: A Chinese View. Some Problems of World Organization.

$1

Mesdames Bader • Brewbaker • Levi • Peale • Abernethy • Poling • Scherer • Stamm • *et al.*

I Married a Minister

Revealing in composite treatment the spiritual dynamics of the parsonage as well as the details of its daily life, this book was written chiefly by the wives of ministers. The eighteen human studies give fascinating first-hand knowledge of the vocation and the personal attitudes of the minister's wife. The separate parts are gay, critical, earnest, witty, practical, and profoundly spiritual by turns, the matter and the style varying with the writers' topics and personalities.

$1.50

HENRY M. BATTENHOUSE

This Seed of Faith

"Here is a book which must not be overlooked. It is written by a teacher of English literature who understands the Christian faith—profoundly. But he does not write like a theologian. He writes with the fine feeling, the direct insight, and the simple dignity of one whose mind has been enriched and whose style has been chastened by intimate acquaintance with the best in literature . . . a modern-minded scholar. A 'heart-warming book.'" —*Dr. Charles Clayton Morrison.*

$1.50

CLARENCE E. MACARTNEY

Great Women of the Bible

"Dr. Macartney is a fascinating painter of character. He is vivid in portraiture and practical in application. This volume, like his former volumes on Biblical characters, is delightfully readable and richly suggestive. He has the ability to go straight to the heart of a passage of Scripture and explain its meaning as it relates to one of the characters of the Old and New Testaments. . . . The homiletic world is enriched with the publication of this volume."—*Presbyterian of the South.*

Some of the Chapters: The Woman Who Got Her Man *(Ruth).* The Woman Whose Beauty Saved a Race *(Esther).* The Woman Who Was Better Than Her Job *(Rahab).* The Woman to Remember *(Lot's Wife).* The Woman Who Cooked and the Woman Who Prayed *(Martha and Mary).* The Woman Who Sheared Him *(Delilah).* The Woman Who Touched Him *(Nameless).* Studies also of *Abigail, Rebekah, Rachel,* the *Woman of Sychar,* the *Shunammite,* and The Ideal Woman.

$1.50

At Your Bookstore!

Abingdon-Cokesbury

PRICES SLIGHTLY HIGHER IN CANADA